THE UNITARIAN

MAY 1908

A MAGAZINE OF DEFINITE PROGRESS AND VIRILE OPTIMISM IN RELIGION

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EDITED FROM THE NEW YORK UNITARIAN HEADQUARTERS 104 EAST TWENTIETH STREET NEW YORK, AND ISSUED THE FIRST DAY OF EACH MONTH

ONE DOLLAR A YEAR

TEN CENTS A COPY

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With headquarters in the building of the **American Unitarian Association, 25 Beacon Street, Boston, Mass.**

Local offices at 104 East 20th Street, New York City; 175 Dearborn Street, Chicago, Ill.; and Cor. Franklin and Geary Streets, San Francisco, Cal.

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THE UNITARIAN

Editorial Rooms 104 East Twentieth Sreet New York

George H. Badger, Editor.

Contributing Editors; Rev. Thomas R. Slicer, of New York, Rev. Jabez T. Sunderland, of Hartford, Ct., Pres. Franklin C. Southworth, of Meadville Theological School, Meadville, Pa., Rev. Thomas VanNess, of Boston, Mass., Rev. Wilson M. Backus, of Chicago, Ill., Rev. Henry Wilder Foote, of Ann Arbor, Mich., Rev. Harry Elmer Gilchrist, of New Oreans La.

Published by T. FORTSON PRUETT, Sidney, N. Y.

CHANGE OF ADDRESS. Subscribers requesting a change of address must give OLD as well as the NEW address.

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Send remittances for subscriptions by Check, Money Order or Registered Letter, made payable to The Unitarian, and address our New York office, 104 East Twentieth Street.

Entered as second-class matter January 4, 1907, at the post office at Sidney, New York, under the of Act Congress of March 3, 1879.

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SOME PRESS COMMENTS

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An attractive cover in green cloth, prettily decorated, with a white water-lily in the centre, led us to pick up Mr. Badger's book in Boston, and it has been a pleasure to read its four chapters on the voyage home. The book is altogether one of the happiest of the recent publications of the American Unitarian Association, both as to form and contents, and that is saying a good deal. The four chapters printed in large clear type on ample pages, with decorated borders, with apt use of parables from nature, of which "The Water Star" is the first, teach true lessons of the higher life. The other three chapters are on "Landscape of the Soul", "The Haunts of the Hind", and "Do We See Nature?"

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PUBLICATION DEPARTMENT

American Unitarian Association, Boston

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FRANCES A. HACKLEY
Founder of the Hackley School

THE UNITARIAN.

Vol. III. (New Series.) MAY, 1908 No. 5.

PLAINLY the most important denominational responsibility resting upon our body is to meet the challenge of our Sunday School opportunity: which means simply *to make good* for our gospel in its marvelous educational and inspirational values in the development of growing souls. Are we handling this problem at all adequately? Within fifteen years the American Unitarian Association has greatly augmented its working force, expanded its administrative method, and built up its missionary funds for the carrying on of its church-extension enterprise. Meanwhile our National Sunday School Society is practically the same to-day that it was fifteen years ago in equipment, method and administrative *personnel.* Is it not time for expansion of method and resources in this field, as well?

TO be specific, is one administrative officer at Headquarters for our Sunday School work sufficient for its energetic development? Mr. Horton's sagacious service is well employed at the home office; but why may we not have another National Sunday School officer, paid a sufficient salary to command the best of ability, whose service shall be more largely in the field, and whose responsibility shall be to bring into the work a more alert spirit of co-operative progress and focused enterprise? It will cost money,—and be worth all that it costs. Verily *it will cost more than money* to let this work go by default, through short-sighted frugality. We can easily think of other enterprises less important, for which generous endowments have been secured by intelligent appeals. We doubt not in the least that money could be readily raised for an enlarged Sunday School program; and we are sure that results would warrant the attempt. We plead for a salaried "Secretary of the Unitarian Sunday School Society," to supplement President Horton's administrative services.

TWO interesting experiments in Sunday School development are to be undertaken this summer by organizations distinct from the Sunday School Society, though with its hearty approval and co-operation. These are the "Meadville Summer Institute for Religious Education", held under the auspices of the Meadville Theological School; and the "Isles of Shoals Sunday School Institute" to be held under the auspices of the Isles of Shoals Summer Meetings Association. The former is the more ambitious of the two, covering a period of three weeks and presenting a very comprehensive curriculum. "The Isles of Shoals" plan is more modest, covering only a week,

yet has its very attractive elements. Why should not churches and Sunday Schools pay for the attendance of one or two teachers at one of these Institutes and thus add to the teaching efficiency of their organization? A considerable number of those enrolled for the Meadville Institute are sent in this manner by neighboring churches; and we hope that the churches in New England will be as generous—and as wise—in sending recruits for their teaching body to the Shoals Institute. These are encouraging indications of a movement abroad to take Sunday School work more seriously. Let's help it on!

THE Directors of the Western Unitarian Conference have nominated the Secretary of that Conference, Rev. Wilson M. Backus, for director of the American Unitarian Association. This is unusual but it is not unwise. Mr. Backus will make an exceptionally efficient member of the national board and we shall be thoroughly glad to see him there. Of course the only question arising as to the advisability of making a Department Secretary a director of the Association may be as to the danger of such a director deeming it his main duty "to look out for Department interests", thus limiting his usefulness to that of a sectional attorney—which would be a most vicious perversion of directorate responsibility. We could hardly approve of an *ex officio* representative of any section of the country sharing in the denominational councils of the national body. But we do not believe that Mr. Backus will prove that sort of director or that the Western Conference has in mind the establishment of that sort of procedure.

THE Directors of the Conference of the Middle States and Canada have also introduced an innovation in responding to the invitation of the A. U. A. nominating committee for suggestions. It has nominated for Vice-President, Miss Emma C. Low of Brooklyn, who will be, if we are not mistaken, the first woman to hold this honorary position. This nomination was made partly because of a frank desire to establish a precedent in this way, partly because of a feeling that the efficient fellowship in missionary service of the National Alliance of Unitarian Women could thus fittingly be recognized, but of course chiefly, because Miss Low was believed to be a thoroughly representative member of the Middle States constituency, and in her own person peculiarly worthy of such a nomination. We trust that her further nomination by the returns of the nominating ballots will approximate unanimity as closely as the circumstances of the case make possible.

A WRITER in a recent number of *The Congregationalist* makes a very queer mistake. He has been saying some sensible things about the carrying of Andover Theological School to Cambridge where rational relations with Harvard University will be entered into: and in the midst of it he says this:

"Against the wish of the Unitarian denomination as a whole, the Harvard theological department has been made undenominational".

On the contrary this is precisely what the Unitarian denomination as a whole desires, and precisely what it has ordained to happen. The Harvard Divinity School is what it is to-day because of the liberality of Unitarian

laymen who have endowed its departments and provided its beneficiary funds. They did this because they wanted it to be a fit place for the education of ministers for Unitarian churches; and a part of the process of making it fit has been insistence on unsectarian scholarship in all its departments. Nothing has happened recently to change the original purpose. Harvard Divinity School is nearer the ideal of Unitarians "as a whole" than ever before in its capability to give our young men what they need in preparation for active work. Because Prof. George Moore (Congregationalist), and Prof. Ropes (Congregationalist) and Prof. Lyon (Baptist) and Prof. Fenn (Unitarian), and the rest, are deemed to be the men most competent on the whole to present the studies in their respective departments from the purely rational view-point of modern scholarship, they are there in good standing;—on an undenominational platform, because that is the platform of pure scholarship. Why not? The trouble is, our Congregationalist friend, like a good many others, finds it hard to comprehend the essential spirit of Unitarianism.

THE ISSUE AT ANNIVERSARY WEEK.

BEFORE our next number appears the annual meeting of the A. U. A. will have become a matter of history. We suspect that it may prove to be important history. At that meeting the intelligent people of what is usually presumed to be the most intelligent religious body in the land are to decide whether the ordinary principles of democracy are applicable to the best achievements of so intelligent a constituency, or whether the tradition of over-safeguarded trusteeship and debateless legislation can be our only method of progress.

THE UNITARIAN has stood champion of the first opinion. If we are not mistaken, the issue was first precipitated by an editorial in our columns, and from the Unitarian Conference of the Middle States and Canada came the definite move which caused the issue to be put frankly on the program of the coming Annual Meeting's procedure. We believe that the national exponent of our administrative work, the American Unitarian Association, can wisely be put on a logically and thoroughgoing democratic basis, and we believe that the delegates of the churches and other members of the Association, can come together and intelligently work the problem out in open discussion and by a thoroughly democratic manner of parliamentary procedure.

The resolutions of the Conference of the Middle States and Canada urged three specific advances toward democracy:

1. The voice of local and department conferences in the election of directors and officers;

2. The gradual elimination of the life-membership system;

3. The open discussion of important denominational issues at annual meetings and elsewhere before final action is taken to change our denominational policies and customs.

This coming meeting is to prove whether the last thing asked for is practically justified, the directors having cordially responded to the desire that a chance for discussion of this very vital matter of "modernization" be brought before the open meeting.

At this meeting amendments to the By-Laws looking toward the gradual modification of the life-membership system will be presented. These amendments cannot be acted upon until another year, according to the By-Laws. *We emphatically urge that all discussion of this vital issue, be also postponed until that time:* that this year the whole interest of debate be concentrated on the first vital issue *which can be settled now:* the issue of a more democratic method of nominating directors and officers.

Several projects of reform are in the air regarding this matter:—

1 THE UNITARIAN recently presented the scheme which seemed to us most feasible. We reprint elsewhere the text of our proposition; it provides *first* for the possibility of *petition-nominations* for all executive officers; *second:* for the nomination of directors by department and local conferences; *third:* the nomination of *vice-presidents* (whose position is largely honorary, and whose election by distributed constituencies involves considerable embarrassment) by the nominating committee.

After reviewing several other schemes we still believe this plan the simplest, most logical and most democratic. The removal of nominations entirely from the life-membership constituency we believe to be vital; the distributed responsibility of nomination we believe to be most salutary; and the executive boards of the different conferences seem on the whole the most competent and wisely-placed to give careful and consecutive attention to the matter. This scheme ultimately looks to the abolition of all distinctions as to sex or clerical position—on the theory that intelligent people can be trusted to select intelligent representatives for themselves, without class restrictions.

2. A second proposition, recommended by the present nominating committee, practically coincides with ours, except that it provides for the nomination of Vice-Presidents also by conferences. This scheme seems to us a bit more complicated, and therefore not so workable as that which we have urged; but its spirit is precisely the same.

3. The weakness of THE UNITARIAN'S scheme is presumed to lie in the irresponsibility of the local New England conferences. Can they be trusted to make wise selections? We suspect that the whole crux of the issue will be found in this question. Let it be noted that the New England members form a majority of the board—and that they are the ones who can attend all meetings, and *so count for most.* The manner of electing the New England members is therefore the most important factor in the whole discussion.

Those who distrust the competency of the New England local conferences urge that the New England members be chosen in two groups: the first, *and most important,* those from the near vicinity of Boston, to be nominated by some body yet to be designated, perhaps the nominating committee itself: the second, by what is known as the New England Missionary Council, a body consisting of the President of the A. U. A. (who presides at its meetings) the Secretary of the A. U. A., the Association's Field Secretary for New England, and the President and Secretary of each local conference in New England. The meetings are held in the President's room, and expenses of travel are paid out of the A. U. A. treasury. This scheme as we under-

stand it, makes no provision for the nomination of executive officers beyond that now in existence.

Now we admit that some of the New England local conferences are not the livest things that ever were: and their methods of organized work are sometimes very lax. Yet their executive boards are universally made up of representative and intelligent men and women, their geographical distribution is logical, and we are inclined to believe that added responsibility might bring added vitality—not a bad thing to hope for at any rate.

Every friend of democracy will want to know very definitely what that other body may be who, instead of local conferences, shall nominate the directors representing the Eastern Massachusetts section, before adopting any scheme of fancied reform. We know the South Middlesex Conference, and the Norfolk Conference, and the Essex Conference and the Plymouth and Bay Conference:—all of these bodies comprising churches within twenty miles of Boston are administered by competent, interested, and alert men and women. We believe that the churches in Boston could easily make up a constituent representative assembly with perhaps the Benevolent Fraternity as its nucleus, which could take care of the Boston City representatives on the board: but what other committee or board could wisely assume to act, on a *non-representative* basis, in lieu of these, in the selection of those Association directors by virtue of their situation most likely to be of dominant influence in board matters? And in what way is so fortuitous a gathering as that made up of the Presidents and Secretaries of the local conferences likely to be more responsible than the conferences themselves (that have created these Presidents and Secretaries) in making nominations for the outlying sections of New England?

4. Another proposition discards all resort to Conference constituencies. It divides territory into six divisions: 1. Boston and environs to a circuit of twenty miles. 2. Northern New England. 3. Southern New England, (exclusive of Boston). 4. Middle and Southern States and Canada. 5. Western States. 6. Rocky Mountain and Pacific States. All the churches competent are to elect their delegate members before March 1st, and to these (*and to all life members*) nominating blanks with maps and lists of expirations will be sent before April 1st, with requests for two nominations for each executive officer and two for each division Vice-President and director for the section wherein the voter resides; to be returned by May 1st:—the two names receiving the most votes for each executive officer and each division Vice-President and directors to go on the official ballot for the annual meeting. This scheme also proposes that the nominations for division directors shall rotate each year,—minister, woman, layman.

This is a well-thought out scheme, and surely democratic enough: and, for those who are distrustful of conference competency, about the only escape. But it presents difficulties. In the first place as at present *the votes of the life-members* will predominate in the election of these officers—and especially of the directors from New England which count for most. In too many cases delegates will not be chosen from the churches in time, while the life members' names are always on the lists. Moreover who will decide

whether churches that do not send in their A. U. A. contributions until after March 1st are entitled to vote? Still again, how can such scattered constituency get to any focus of selection, especially as the majority of lay-delegates have only a narrow acquaintance with available candidates from their own section. The "scattering vote" must always be very large, while the "two receiving the largest votes" may yet be the choice of a very small company indeed.

The most unfortunate feature of this scheme is its continuance of the present vicious system of putting up "two candidates for each office"—one an inevitable lamb doomed for the slaughter. In the case of executive officers this is intolerable. These are too important positions to be trifled with even in democracy's name. If ever a respectable minority actually desire a change in administration, a rational scheme of nominating petition may give them valid opportunity: but otherwise the farce of forcing people to nominate opponents to their own first choice would be irrational indeed. Personally we believe that the executive officers might wisely be elected by the board (as is the case in the Middle States and Canada Conference) where most careful deliberation and selection can be given to a matter so important. In any case service of so high order as that demanded for our highly salaried officers should not be subjected to the vicissitudes of freak nominations which the double system make possible. We want democracy indeed but democracy that can have its rational method of focused application and serious deliberation.

We believe that nomination through department and local conferences can best secure this. The unfairness of preponderating life-membership vote is thus escaped: the principle of distributed responsibility assured: the possible suspicion of "centralized manipulation" avoided—and a new sense of efficient dignity imparted to the conferences themselves.

A Week at the Isles of Shoals Summer Meetings—Free

We call your attention to a proposition which we have to make in our advertising columns which will enable somebody who is wide-awake to enjoy a whole week of Isles of Shoals Meetings without expense.

A Notable Service

The thirteenth anniversary service of the reorganization of the First Unitarian Society, Albany, N. Y., was held on the evening of March 29th. It was a platform meeting and the general theme for presentation was the development of liberal thought in the different religious denominations. Unitarianism was represented by Rev. Samuel B. Stewart, D. D , Lynn, Mass; Judaism by Rabbis Max Schlesinger, Ph. D., and Samuel H. Goldenson; Presbyterianism by Rev. J. Wallace Young; and the Christian Connection by Rev. A. C. Youmans. The Universalist minister found at the last moment that he could not be present. Rev. Dr. Morgan, the minister of the church, conducted the service. A splendid service, indeed, it was. Many testified it was the best service they ever attended. It is the first of its kind in the city of Albany. It indicates the kind of work this vigorous church is trying to do and is a revelation of the spirit in which it works. Every department of the work of the church is prospering and the recently organized men's club has the promise and potency of great things for our Albany cause.

Credulity, Incredulity and Faith

By REV. F. M. BENNETT

WHY take the attitude of credulity or incredulity in any realm of life? Why not take the attitude of faith, which is purely reasonable and natural?

Why not have the faith which proves all things, holds fast to that which is good, and looks forward to that which is better?

It is a mistake to think that faith is necessary or useful only in the realm of religion. It is needful in all other spheres of life. All our knowledge and skill are dependent on our trust in the reality and worth of our actions, and in their beneficent results. We ground our wisdom and our experience on our faith in the reality and reasonableness of the universe and of our thought of it. In all thought and action we trust the power of imagination and will. This natural faith underlies the reality and worth of all life.

True faith is never credulity. It knows that it is never lawful to stifle a doubt, but is sure that personal inquiry will result in greater good and truth. Faith is not willing to believe on mere hearsay or tradition, but is anxious to test them by all possible evidence, and if they fall before the test, is willing always to accept the truth which such failure reveals. One says, "He who abandons the personal search for truth abandons truth." One great good which the scientific method has brought the world is this increase of faith in the reality and worth of truth wherever it shall be revealed.

True faith demands a free and fearless questioning, for it is always wrong for anyone to accept a belief upon insufficient evidence, and the moral failure which results may be a deal more harmful than the breaking down of accepted belief.

It will not do to-day to keep down and push away all doubts concerning old beliefs, to avoid the reading of books, and the company of those who call beliefs in question, for in doing so we may seriously sin against ourselves and others, in doing so we may destroy our faith in the worth of the greater truth to be revealed. Such credulity is simply a lack of faith and of true virtue. In no station of life can we escape the duty of asking ourselves what we believe and what is most worthy and true. This is simply a rational exercise of the moral sense. Continually must we try to find out and see for ourselves what is right and what is wrong, what is true and what is false, for, as has been well said, it is "moral suicide to delegate our conscience to others."

True faith, also, is never incredulity. We should trust the future good and true as well as that which has long been accepted and established. If we lose one ideal because it has proved false or inadequate, or because we have reached it, we should therefore give our whole being to another nobler and truer one. If old motives go let new and higher motives come to control life. We are simply unfaithful if we spend life lamenting over the passing of old beliefs and in refusal to find and follow the greater convictions of the newer time.

Faith is both a seeking and a finding, a proving and a holding. In all realms, whether in practical or theoretical, in scientific or religious, faith is a holding fast to that which is good and a reaching forward to that which is better On wisdom and reality it is grounded; through mysteries and to ideals it soars. It is never fixed and immovable. It is always living and aspiring. It is ever growing. When it comes to the mystery of the unknown it ceases to walk but flies on the wings of imagination into the realm of the possible life. When it meets the mystery of the hereafter it clings to the hands of hope and love and goes bravely on to richer, better living.

When it can no longer see it can feel. When knowledge fails we trust the larger good to be. When we are not sufficient unto ourselves we trust the larger life and love of God, and we find in doing so that all is well with the soul.

We find that faith works, and it is about the only thing that does work. It acts, while credulity and incredulity bring idleness of soul and failure to sustain us in times of the real testing of the spirit. There is an element of fatalism in these two attitudes which means death to the higher life. But faith is vital, it is dynamic. It will not cease to act and live, but goes forward believing in and achieving victory for humanity.

It is this attitude of faith and the passing of fatalism which the religious life for the present day demands. It takes faith to go forward, faith in the present good and in the better coming truth and life. In the soul's faith is the prophecy of the greater life to come. From the soul's faith religion shall renew all life.

Unitarian Beginnings in Pennsylvania

By MARTHA EVERETT ST. JOHN

THE services which, in 1794, Priestley held in his own home at Northumberland* and later in a school room were the beginnings of the first Unitarian Church founded in America. James Kay, a Unitarian minister and a friend of Priestley's in England, came to Philadelphia in 1821 and then went to Northumberland "where he settled, teaching and preaching" it is said, "not only in that place, but acting as missionary for forty miles around." In the second report of the American Unitarian Association in 1826, Mr. Thomas tells of his visit to Mr. Kay's home: "I know of nothing" he says naively, "but pure zeal, and the grave of Priestley that can induce him to remain here, for he has talents that would support him handsomely in New England." Mr. Kay preached in Northumberland almost gratuitously for fourteen years, as often as his health would permit. Lay services were then held for many years when no minister could be found. "They had," it was said, "a neat brick chapel and a sweet organ."

In the winter of 1796 Dr. Priestley came to Philadelphia to deliver a course of lectures on "The Evidences of Revealed Religion" with the hope that a Unitarian Church might be formed. There were large congregations and much interest was shown. Vice-President Adams, Jefferson and many members of both houses of Congress then sitting in Philadelphia were in attendance. When they were unable to get Dr. Toulmin from England for their minister, Dr. Priestley suggested that "a convenient room should be provided and that the persons interested should form themselves into an association for worshipping God according to the dictates of their own consciences." It was agreed that printed sermons and prayers should be used, and that the office of reader should be filled by each member in turn. Accordingly on Sunday, the 12th of June, 1796, fourteen persons assembled in a room of the University of Pennsylvania and this was the beginning of the First Unitarian Church in Philadelphia.

That fall, Dr. Priestley writes to his friend, Dr. Lindsey: "I do not know that I have more satisfaction for anything I ever did than for the lay congregation I have been the means of establishing in Philadelphia. Six persons chosen by ballot are to direct

*NOTE—This article is in continuation of an article published last month on "Joseph Priestley", the two constituting a paper read at the "Joseph Priestley Conference" held in Philadelphia, March 13, 1908.—EDITOR.

everything, and one of their number is to administer the Lord's Supper every two months."

Early that winter Dr. Priestley delivered an address to this society and added his name to the list of members. The services were held every Sunday till the summer of 1800, when they were discontinued for seven years. Some of the members—nearly all of whom were natives of England and men of wealth—had moved away and others had died. Dr. Priestley's letters reveal that in 1798 nearly four thousand people died of yellow fever in Philadelphia.

When services were resumed, William Christie preached for a few months, then lay services were again held. The devotion of Ralph Eddowes, James Tayler and John Vaughan, three laymen who for twenty years conducted the services of this society, is unique in the history of any church, and well deserves the memorials erected to them.

The society met in various places; at the Universalist Church for a few months where Dr. Priestley had given some lectures eleven years before; in a private house, whence they were driven because of their doctrines, and then in a school room in Church Alley, where they stayed till the first church building was erected in 1813, and the prosperous days of the church began.

Dr. Kay of Northumberland preached for a time in Harrisburg where the prospects were bright for a Unitarian Church. There was a little group of zealous Unitarians, and sometimes half the members of the Legislature would attend the services. The very year that the American Unitarian Association was formed, 1825, it granted $100 toward building a church in Harrisburg, feeling that this church would extend its influence over the entire state.

On the 4th of February, 1827, the church was dedicated, with the Rev. James Walker, afterwards President of Harvard, to preach the sermon. Dr. Furness preached in the evening and Mr. Walker again on the following evening. Great interest was shown and a congregation of between four and five hundred were present. The local paper described the church as "a neat and elegant brick edifice." It was of the Greek temple style with pillars in front. Like other accounts of early Unitarian gatherings, the Harrisburg paper refers to the respectability of the audience. It says: "The church was dedicated by appropriate services in full assemblies of attentive and respectable Christians of various denominations."

While Dr. Kay was settled in Harrisburg he published a little Unitarian paper called *The Christian Reformer* but the edition was completed in one year. Dr. Kay was too ill to continue his work, sometimes being able to preach but twice during the year; ministers could not be induced to leave the East, so the church came to an end, and the building was sold to the Methodists in 1837. We earnestly believe Pennsylvania politics would be less of a blot upon the nation if "half the Legislature" at Harrisburg were still attending a Unitarian Church.

In one more particular this state stands first as regards Unitarianism. The first church to be established west of the Alleghany Mountains was founded at Pittsburgh in 1820 by Dr. John Campbell. He was born in Scotland and began life as a schoolmaster. After preaching at Dundee he went to a large church at Newcastle, England, where he met the Rev. William Turner of the Unitarian Church and became interested in Unitarianism.

When, ready to sacrifice everything for his convictions, he announced his change of belief to his church, half of the congregation arose and with tears in their eyes left the church. The others upheld their minister and he remained. Just at this time two of his friends became Unitarians, Dr. Kay, who went to Northumberland, and the Rev. Robert Little, a neighbor in Scotland who afterwards founded the Unitarian Church in Washington, D. C., and the heresies of these three men filled the papers in England for a time. Dr. Campbell became Dr. Kay's successor at the Kendal Church in 1817, but his health grew worse and he was urged to

take a sea voyage. With his three daughters he sailed for Philadelphia and then went to Pittsburgh where a married daughter was living.

Dr. Campbell arrived in Pittsburgh, then a town of 8,000 inhabitants, the first of June, 1820, and began immediately to hold services in the Court House. Another society used it on alternate Sundays, but then Dr. Campbell rode twelve miles up the Monongahela River and held services in a barn prepared for the purpose by one of the members of the society who came that distance regularly to attend the services in Pittsburgh. Dr. Campbell ministered to the society without pay and supported himself by his former occupation of school teaching. For a time services were held in the school house which was erected for him.

In 1823 the members of the church secured the ground rent of a lot in the centre of the town and built a "handsome brick church." In the fall of that year, Oct. 19, 1823, it was dedicated and Dr. Campbell's old friend, Dr. Kay, travelled nearly four hundred miles to preach the dedication sermon. His eloquent discourse made a great impression on those who heard it. Here again we are told the audience was respectable and numerous; indeed great numbers were unable to gain admittance. Dr. Campbell's health grew steadily worse and he died nine months after this joyful service of dedication. His loss was well-nigh the death blow to this infant church.

Without the encouragement and support of Benjamin Bakewell, a most zealous layman, the church in Pittsburgh would probably have died with Dr. Campbell. He was an Englishman very strictly brought up in the Established Church, but he acquired liberal views by marriage. His sister-in-law was the wife of the Rev. John Palmer, a retired Unitarian minister in Birmingham who assisted Dr. Priestley in editing his "Theological Repository." Through his intimacy with the Palmer family, Mr. Bakewell knew Dr. Priestley and other Unitarians. He came to this country the same year that Dr. Priestley did and it was fourteen years before he went to Pittsburgh. There he became a very wealthy and influential citizen. He was a man of keen intellect, very fond of reading and one who gave much thought to religious matters, as well as deep loyalty to his church. A friend said: "In him were combined the affability and courtesy of a perfect gentleman, which were the manifestations of a refined mind and a benevolent heart." A distinguished man in Pennsylvania on hearing Unitarianism condemned once replied: "That cannot be a bad religion which has produced two such men as Benjamin Bakewell and John Vaughan." When Unitarians were denied the name of Christian by other denominations, there were many throughout the West who acknowledged that they had known *one* Unitarian who was a Christian and that was Benjamin Bakewell.

The bitterness of the other churches increased as this little church became more successful. In 1831 Mr. Arnold came from the East to be their pastor but remained less than two years. When his child died and he tried in vain to find a minister to officiate at the funeral the loneliness of the situation, as he said the last words, overpowered him and he felt he could remain no longer.

When Mr. Bakewell died in 1844, he had become so discouraged at the prospect in Pittsburgh that he bequeathed the church property, then owned by him, to his heirs. In his will he says: "In relation to the property owned by me....in which is erected the Unitarian Church....while I am more and more convinced that the leading principles of Unitarians....are most in accordance with primitive Christianity as taught by the Apostles....it is with sorrow that I feel any new attempt to collect a congregation would be unavailing." Mr. Bakewell frequently wrote to his friend, Mr. Huidekoper of Meadville to this effect: "Young ministers of the liberal cast are in such demand to the Eastward that we stand little chance of their coming this way." "It is a source of great consolation amidst the disappointment of our expectation here,

that in other places Divine Truth is spreading certainly and steadily." Now happily we can say Unitarianism is advancing steadily in Pittsburgh.

The last of this group of early Unitarians came from Holland, Harm Jan Huidekoper. His half brother who had sent him to school in Germany, gave him the choice of being established in business at home, or having his passage paid to America. The young man chose the latter, reaching New York in 1796, after a voyage of nine weeks. He was then twenty years old and his only wealth consisted of letters of introduction to other Hollanders at Cazenovia and Trenton. Six years later he is in the employ of the Holland Land Company at Philadelphia. Then he goes to Meadville to take charge of the affairs of the company in that region, making his first trip there by horseback, from Philadelphia, via Pittsburgh, and home through Buffalo, then containing less than a score of cabins—a lonely journey through unbroken forests much of the way. Finally settling in Meadville he acquired large tracts of land in the vicinity, which, by wise management made him a wealthy man.

Mr. Huidekoper was brought up a Calvinist and early joined the Dutch Reformed Church. There was no church in Meadville when he went there but as soon as one was started by the Presbyterians he and his family went to it and attended regularly for twenty years. During his frequent visits to Pittsburgh he went to the Unitarian Church with his friend, Mr. Bakewell, and there he heard his first Unitarian sermon. It was preached by Dr. Campbell and proved to be a turning point in his life.

This was just when his children were asking searching questions about religious beliefs, and he had to find out where he stood in such matters. He was certain he did not wish them taught Calvinism, so he determined he would find out what could be substituted for it. He read and re-read the Bible, arranging texts for and against each doctrine, as was the custom of the day. The result was that he became a most zealous Unitarian, certain that the doctrines of the Trinity and Atonement were not found in the Bible but were creations of later theologians. He knew the Bible from beginning to end, and considered it "the most convincing of all Unitarian books." Finally he sent to Philadelphia and Boston for books about Unitarianism, which he read with the greatest interest. He was a very busy man but this subject was too important to be neglected.

He was then the only Unitarian in Meadville, but was so full of enthusiasm that he could not keep the good news to himself. When, in 1823, the Rev. William Ware asked Mr. Bakewell if there were any chance for Unitarian ministers in the West, Mr. Bakewell suggested to Mr. Huidekoper the possibility of starting a church in Meadville if a young man could be found to teach and preach.

Mr. Huidekoper immediately accepted the suggestion and secured Mr. Merrick to act as tutor for his family and to preach on Sundays. Services were held at first in the Presbyterian Church on alternate Sunday afternoons, as the original articles of that church stated that the building might be used by other denominations when not used by the Presbyterians. Mr. Huidekoper had contributed so largely to the building of it that twenty pews were set aside with his name. On Sunday evenings the little company came to his home to sing hymns.

Intolerance was in the air at that time and the opposition which met this new church was violent in the extreme. Once the sexton hid the candles in the foot stoves and again the doors were locked, though an enterprising member climbed in through an unfastened window, opened and lighted the church. This state of strife became so intolerable that Mr. Huidekoper closed his twenty pews as a practical protest against the treatment the Unitarians had received, and services were then held in the old log Court House till the new one could be used.

Finally a church building was erected in 1836 which has proved a permanent

home. It was somewhat like the early church in Philadelphia and had the same inscription over the pulpit. Then it was thought that "the severe majesty of the Doric architecture would better suit the simplicity of the Unitarian faith, while the Gothic belonged to the Trinitarian Church." With occasional breaks when there was no settled pastor, yet when services were conducted by some layman, this church has had a continuous existence down to the present time.

When the church was founded Mr. Huidekoper was a little past middle life, a man of wealth and influence in the community and one much loved and respected. Of him it was said: "His most remarkable quality was a transparent, honorable, uprightness, not in business only, but in everything. Every one knew exactly what he meant and what he intended. He had no power to evade, or make believe, or affect anything." "We have never known anyone who seemed to live so habitually in the presence of God. His cheerful views of this life and the other, his simple tastes, his enjoyment of nature, his happiness in society, his love for children, his tender affection for those nearest him—these threw a warm light around his last days, made his face like an angel's and gave his home the aspect of a perpetual Sabbath."

His interest in the Sunday School is shown by his being present with his class the Sunday before his death, May 22, 1854, though he was then seventy-eight years old. For many, many years he had been a constant and faithful teacher, not only in the Meadville Sunday School, but in those in the surrounding towns. Every year on the Fourth of July he entertained the pupils of all Sunday Schools at his hospitable home.

Because of the difficulty of getting ministers from the East, Mr. Huidekoper, with the assistance of his son Frederic and some friends in the East, established a Theological School at Meadville which was opened October 1, 1844, and which his descendants have continually cherished as a fitting memorial to him. When the corner stone was laid with Dr. Hall of Providence to give the address, Mr. Huidekoper said to Dr. Campbell's daughter, as he handed her out to the portico: "This has been a great day for us! Had I lived in Pittsburgh the school would have been there. The credit is due to your father."

What kindred spirits these were! Mr. Huidekoper in Meadville and Mr. Bakewell in Pittsburgh! In the letters which were passing continually, we see how much the things of the spirit meant to these men. Each established a Tract Society, for the sale of Unitarian books and tracts, as local dealers would not touch such publications. Each was a zealous defender of his faith in newspapers and periodicals when the spirit of controversy ran high. For many years both were Vice-Presidents of the American Unitarian Association, and showed an eager interest beyond the home church, while never failing to support that.

You see how little the influence of New England had to do with the early movement in Pennsylvania. These men, save one, were all Unitarians from England, where the doctrines were more humanitarian than in New England. Dr. Priestley was the inspiration of the whole group except Mr. Huidekoper, who caught his enthusiasm from Dr. Campbell and Mr. Bakewell. They paid dearly for their faith but it was worth much to them. That they did not accomplish more was due to the intolerance of the time and the place.

The period of controversy which forms the setting for this group of gentlemen and scholars lies far behind us and there is not a wish to bring it back. But we have met these lives in vain if we have not been touched by their rare qualities of mind and soul, by their sacrifices for the truth, and by their zeal in giving to others their quickening faith.

Human things must be known to be loved, but divine things must be loved to be known—*Pascal.*

WILLIAM THURSTON BROWN

Cause of Liberal Religion in the Rocky Mountain States

By REV. WILLIAM THURSTON BROWN, Field Secretary of the Rocky Mountain Department

EXPERIENCE and observation covering a year and a half and including the four states in which we have churches, Colorado, Utah, Montana and Idaho, convince me that the work of liberal religion in this section must be essentially missionary in its nature. The missionary spirit and motive seem to me vital to our work anywhere, that we have no reason for being except as a positive missionary force, as the energetic, tireless, persistent bearers of a constructive gospel. But whatever may be true of the more settled communities of the east, there is no demand for a liberal religious effort out here unless it is sincerely and potently missionary.

The Rocky Mountain States are practically the only frontier we have, the only part of the country in which frontier conditions obtain. These states are less thickly settled than those of any other section, except possibly portions of Texas and California. In no section of the country have the natural resources, mineral and agricultural, been so little exploited as in these great mountain commonwealths. This exploitation is almost in its infancy here, and it is morally certain that the development of the next twenty years in this vast territory comprising nearly one-fifth of our entire land area will mark the greatest period of material progress in the history of the nation.

This means a tremendous influx of population. The recent panic has no doubt interrupted the tide of immigration somewhat, but it is sure to become

steadily greater in the next decade. This period of rapid growth and intense industrial struggle must have a large influence in determining the character and quality of our citizenship here. That influence is already seen. The mass of people in this new country differ widely in habit and outlook and temper from the mass of people in the east. Natural selection operates in the settlement of a new country. It is largely people of a certain type who come here, and the conditions of the life and struggle in this region tend, in turn, to develop a certain type.

It goes without saying that the influences of tradition sit lightly on men's consciences here. If it is true that a new civilization is ever in process of forming, it is particularly in a new country that men are most keenly conscious of the fact. All kinds of traditions, political, financial, commercial, social, or religious, lose their hold on live people in this intermountain country. It follows that every sort of religious work must recognize the fact. With the exception of such churches as have a strong hold on their adherents for racial reasons or by the force of ignorance or fear, it must be said that every religious faith is being put on its merits, and on its mettle, too. It must make good. The label doesn't count. At least, it doesn't count as much as in any other section of country with which I am acquainted. Whatever faith retains any vital hold upon the people of this section at the end of the next twenty years must "make good." The esteemed bishop of the Protestant Episcopal Church of one of these states was reported in one of the daily papers recently as saying that his church has actually lost ground within a few years. Evidence is not wanting that this particular bishop is already making radical re-adjustment of his thought and effort to meet the larger and profounder challenge which he clearly sees.

The work of those who would propagate liberal religious thought and life in this section must therefore be missionary both as regards matter and method. It is practically impossible, at least for a considerable time, for the genuine liberal minister to gain a financial support from the community in which he serves. If our message is to be carried to people in this field, it must be by co-operation between men, on the one hand, who have that faith so vitally at heart and so clearly defined in reason and conscience as to be willing to make sacrifices for the sake of preaching it, and men and women, on the other hand, who are ready and able to make similar sacrifices in order to ensure that needed ministry. In other words, the vital success of our liberal cause here or anywhere will depend not solely upon the missionary spirit of those who serve in this new western country, but primarily upon the depth and prevalence of a genuine missionary vision and spirit pervading, animating, inspiring our whole fellowship. This, in turn, will depend, of course, upon our corporate sense of a vital, necessary, compelling moral and spiritual and social mission.

No indifferentism in our fellowship, no exaggeration of the critical faculty at the expense of prophetic insight and sympathetic moral seriousness, can be a prominent mark of a great missionary movement. The critical faculty has a very high value, it is true, but it is at best a negative one. It is not reproductive. It does not generate power. It does not see visions or dream dreams. But that is exactly what makes a missionary, exactly what characterizes a vital winning faith.

If my observation and experience are worth anything, our *chief* mission in this field is not to discover those individuals who have received the Unitarian training in the east. It sometimes happens that such have left all their convictions behind them and have no sort of value to our cause. Neither is it alone to find the men and women who are Unitarians without knowing it, though that is important. In the largest sense, though to me the Unitarian name and fellowship represent the best I know of rational thought and progressive spirit in religion, our task is not chiefly to emphasize the Unitarian name

and traditions. It is impossible to breathe the bracing air of these mountains and plains or know the hospitable and earnest people of this inland empire without knowing that the faith which is to win will cherish the word "Universalist" with as deep affection as it does the word "Unitarian." But no ecclesiastical name can have very much weight out here. It is the thing itself which counts. Our mission in this new field must be inclusive and all-embracing. That there is a well-defined Unitarian habit of mind is true. That we are the heirs of great names and splendid traditions is also true. That we do not forget these traditions or in any way disown our heritage is vital. But we have no inheritance as a denomination so sacred as *the wide-open door toward the infinite treasure of undiscovered truth and new service and opportunity.*

It is hardly possible for a man to stay very long in this western country without feeling the sense of intellectual and spiritual expansion. Somehow, one gets an angle of vision, feels a moral challenge, which he does not get or feel everywhere. The demand for an all-inclusive ministry, for a gospel which is for all and has power to touch and appeal to all, grows more and more imperative. In older and more settled sections one may be so paralyzed by the apparent might of established things—even established wrong—as to lose all faith in a better and greater future. But it is not so and cannot be so out here. And no one with any of the vision or hope or faith of youth in his heart can escape such enlargement of religious thought and ideal as shall embrace this whole constructive civic and social and industrial activity which he sees in process.

To indicate briefly some of the immediate concrete opportunities which challenge us, I have only to say that there are not less than a dozen towns or cities in the state of Idaho and nearly as many in the state of Montana which are now and will be increasingly from this on a most inspiring challenge to our faith and endeavor. It is as certain as anything in the future can be that the next ten years will see a steady and permanent growth in all these cities and towns. Ten years from now Boise, Idaho, and Great Falls, Montana, should each have a population of 40,000 or 50,000, and there should be not less than 16 or 20 other cities in these two states with a population of ten thousand and upwards each. These towns are being built upon a substantial foundation. They are not temporary mining camps or boom towns. They are a product of this vast and increasing agricultural and mineral expansion. Irrigation is reclaiming millions of acres of as fertile land as there is on the planet in all these states, and in a climate nowhere else excelled.

Now, no one can doubt the value of our immense tract distribution as a method of missionary propaganda. And it seems now as if the Lay Center plan will serve an exceedingly valuable purpose. But neither of these alone, nor both of them alone can be an adequate expression of genuine missionary purpose and enthusiasm. "Not alms, but a friend" is the motto of the most enlightened charity workers. "Not charity, but justice" is the motto of those who see still farther along the way of social endeavor. So "not a tract, but a man", not merely a printed essay or even a sermon called forth by other conditions and circumstances, but the sympathetic, persuasive, compelling word and work and personality of a man of convictions and training and courage and moral earnestness, is and must be the most adequate method of work undertaken by a vital religious fellowship. A liberal church is a prophetic church. Leadership costs something. Heresy becomes morally and spiritually sterile unless it has a constructive and all-inclusive vision, unless it is in reality the opening bud of the whole world's blossoming faith.

If we are to make good in this land of promise, this new empire, we need to become as rapidly as possible one compact missionary body. We must feel the pulsing thrill of a common purpose through the whole fellowship. We need to put the best men we can

find into the field. Not every man can be a missionary. But good men should be given encouraging support, such support as assures them of the comradeship of the whole body, financial support, not to be withdrawn until conditions warrant. It may be taken for granted that intelligent people, east or west, will give to the point of self-sacrifice only as they are made to feel that the object warrants it, demands it, compels it. That, to my mind, is the crux of the missionary problem; the discovery of the cause which fires the heart, stimulates the mind, inspires the tongue, enlists the affections, and makes sacrifice the natural expression of one's life. The best results in religious work are impossible unless all share in the sacrifices incident thereto. We of the liberal faith reject the notion of a vicarious sacrifice. The only alternative is the exhibition by our whole body of such sincere and comradely union and oneness of spirit and consecration and sacrifice as shall make the present and future expression of our faith as heroic and adequate for the needs of our time as marked those earlier periods of service whose story is our inspiration to-day.

Given such missionary vision and motive, every society of liberal men and women organized in this western country, the land of the future, will become, as it ought, a center of missionary zeal and enthusiasm.

The limits of this article will not permit any description of what our ministers are doing, and it will be seen that I have told of the opportunity and challenge of but two of these commonwealths. These two may fairly be taken as typical. What is true of them is similarly true of the entire department. And it is only just to say that when all the circumstances are taken into account, the industrial depression, the shifting of the population and the embarrassment in many cases due to insufficient equipment, the results already attained by our ministers in this department are surprisingly large.

Happiness

By SARAH E. BURTON

Is it to have my wishes all fulfilled,
  Even the granting of my best desires—
  Renewal of the spirit's inner fires
In ways my finest instincts oft have willed?
Is this the surer way to upward build
  On the foundation laid by many sires,
  Or blend the music of forgotten lyres
Passed on to me from hearts long, long since stilled?

Sometimes it so appears, and yet my Guide,
  So wonderful in love and tenderness,
  Forbids; and on His breast, I trusting, lean,
Knowing th' eternal laws of good abide
  Even in me, and truest happiness
  Lives in a heart denied and still serene.

A Summer Sunday School Institute at the Isles of Shoals

The Isles of Shoals Summer Meetings Association propose to supplement their regular meetings (beginning July 12th) with a second week's session in the form of a "Sunday School Institute". This session will begin Monday, July 20th, and extend through Friday, the 24th. While details are not yet completed the plan includes a series of morning lectures on "The Back Ground of Old Testament Study"; to be supplemented by a series of "Bible Readings" practically interpretative of the "soul" of some great Bible books: an afternoon series of conferences on "Sunday School Method" conducted by a competent leader well-versed in practical administration, and a series of evening addresses on interesting and helpful topics bearing on the work. The courses will not be made too strenuous for the summer season, and ample time will be afforded for the enjoyment of the rocks and waves of this beautiful ocean resort, yet it is intended to make them genuinely educative and stimulating for Sunday School workers. The rates at the hotels will be the same as for the regular summer meetings, $12 a week, or $2.00 a day, a membership fee of $1.00 entitling one to all the privileges of the meetings

including these reduced rates. Members of the Institute will be privileged to come Saturday, July 18th, and enjoy the closing session of the Summer Meetings for Saturday and Sunday, without an additional membership fee.

It is hoped that a good company of Sunday School workers and friends will find these meetings a real source of inspiration and education. Why may not individual Sunday Schools recognize the loyalty of at least one of their most faithful teachers, and at the same time add to the genuine efficiency of their teaching force by paying the expenses of one representative at this Institute.

The Unitarian Sunday School Society while not directly responsible for these meetings will co-operate heartily toward their success, through the participation of officers in the program, and generous council in the arrangement of details.

For particulars address George H. Badger, Chairman of Program Committee, 104 East 20th St., New York, or Miss Florence Everett, Secretary, 25 Beacon St., Boston, Mass.

Proposed Resolutions for the Western Unitarian Conference

The following resolutions were presented at the last meeting of the Board of Directors of the Western Conference and by them referred to the annual meeting of that Conference to be held in May; copies being sent to all churches entitled to representation that they may have the careful consideration of the delegates before action is taken upon them. On request we publish them at this time in order that our readers in the West may have ample opportunity to estimate their bearing.

It is the belief of this Conference that the very existence of the Unitarian body depends on its success in developing courage and the habit of individual initiative in our congregations, schools and ministers.

We should inevitably become one of the numerous fossil sects of protestantism if we ceased to demand a keen and vital activity from all our members.

Material and numerical expansion can never take the place of rugged independence, loyalty to conviction and fearlessness in the demand for truth.

We believe that this spirit can thrive only under the purest form of democratic self government and that therefore all denominational authority must be derived from and be controlled by the representative vote of the churches.

We do not believe that the present organization of the American Unitarian Association adequately meets these needs and therefore suggest:

I. That votes at the annual meeting of the Association be restricted to delegates.*

II. That the importance of being represented at such meetings be urged upon the individual churches.

III. That directors attending the meetings of the board should have their necessary railroad expenses paid out of the funds of the Association.

IV. That before any church application for aid be considered it should bear the endorsement of the State Secretary and the board of directors of the State and District Conferences, to which it belongs.

V. That before Missionary funds are voted for starting a new church in any locality a report of the proposed action from the officers of the State and District Conferences (where such already exist) should be laid before the directors of the Association.

VI. That in general, any action of the Association affecting local interests should be taken only after consultation with local authorities.

VII. That it would be well for churches asking advice as regards the settlement of a minister to apply to the Committee on Fellowship.

*At present the total possible number of delegates from the whole of the United States and Canada is 930. The year book shows 2589 life members, 150 of which were added during the past year but whose residence is not given. The affairs of the American Unitarian Association are thus absolutely under the control of life members.

With the Stars

Stars of the Strange, still sky,
That thrill with mystic light,
I know not what may lurk beyond
Your curtain-pall of night:

But ye, and God, and I
Are comrades of the road:
Oh wondrous peace, oh strength secure,
Be ours, who fare with God.

GWYNN MYRICK.

Infinite is the help man can yield to man.—*Carlyle.*

HACKLEY HALL QUADRANGLE

Contemporary Portraits

XIV. Frances A. Hackley

IT was my privilege a few weeks ago to stand in the pulpit of the Goodhue Memorial Chapel at Hackley, and speak to the fine company of boys who were gathered there for Sunday service. The sea of strong and virile young faces that fronted me was indeed an inspiration and challenge for one's best thought; and in the midst of the company, very much at home in that array of adolescent masculinity, was a face serene and tender, lined with the tale of many years' experience, and gentle with the gathered strength of much accumulating womanhood—the face of her who had made the Hackley School a reality, and its possibility of growth and development a glory to our fellowship. Mrs. Hackley cannot preach sermons, or write books perhaps; nor has she taken part in the shaping of denominational policies or missionary enterprises; but she has found her way of "uttering herself" and the faith that is in her in the enduring achievements of her generosity; and we are glad to introduce her features, and tell something of her story to those amongst our readers who are already familiar with her name but have not had the privilege of nearer acquaintance.

Frances A. Raymond was born in Bethany, Wayne Co., Pa., in days before that great state had unbosomed to the world all the wonders of its hidden wealth; and her early life was that of a wholesome, quiet child of a not too restless or ambitious inland town. She was the only daughter of John Raymond, who lived to an advanced age,

having his later home in Scranton, Pa., where he died some fifteen years ago. He was a Universalist in faith, while his wife was an Episcopalian; and since there was no Universalist church near by, while the Episcopal church was close at hand, their young child had her early associations with the Episcopalian body. But when she began to think for herself she discovered that her faith was not after the orthodox manner, and she never consented to unite with any church until, years later, when her home was in New York, she became a member of the Church of the Messiah. From the days of her first serious thought, she has told me, "she thought the Unitarian thought" although she did not know the name that went with such thinking.

Caleb Brewster Hackley was from the first a Unitarian, knowing the name and not ashamed of it. He was a son of Central New York, who went in his early manhood days into the state of Pennsylvania in search of other things, perhaps, which made up the allurements of that commonwealth of teaming possibilities of wealth—but chief of all he found there Frances Raymond, whom he married straightway; and later brought to New York for a permanent home. The basis of their wealth lay in the discovered stores of coal which were buried beneath certain real estate properties owned in Wayne Co.; but Mr. Hackley was a wise if modest business man with whom things prospered in other ways, and when he died he left his wife a substantial fortune, which she has so generously made the basis of her many interests for good. One child had been born to them, Frances, who died in her sixth year; and a beautiful memorial of this little life, given so soon to be taken away, is the endowment of the Frances Hackley Kindergarten at the Warren Goddard Home in New York.

In her earlier years Mrs. Hackley's life was cast in the midst of the feverish storm of national controversy that raged over the issue of human slavery, and sharing naturally with the people of her state the strong convictions for the anti-slavery cause, she has always retained an eager interest in the welfare of the freedmen. Her earliest large gitts of philanthrophy were gifts to institutions for the education of the colored people, and few are the schools of that class which have not been generously helped by her. The school at Manassas, and Booker Washington's splendid work at Tuskeegee have been especially fortunate in her friendship and continuing interest.

While in New York, as already said, Mrs. Hackley identified herself with the Church of the Messiah, and found peculiar inspiration in the ministry of Dr. Minot J. Savage there. Her summer home was on a beautiful estate at Tarrytown, finely placed to command a noble view of the Hudson river. In 1899 she resolved to give this estate complete for the establishment of a boys' school which should afford to the sons of Unitarian families the same attractions and advantages as those which made the famous "Boys' Schools" of Episcopalian and other denominations so popular, and secure to them the normal wholesome atmosphere of a rational religious environment. The scheme was modestly but effectively launched; to this first gift were added later gifts still more munificent; wise councilors were assembled in a Board of Trustees remarkable for its weight of influence as well as its range of sagacity; that out of it has grown an institution almost without peer for the thoroughness of its equipment, the beauty of its situation, but most of all for the fineness of its scholarly tradition. The old family home is still retained for the Lower School, while higher on the hill stands the noble group of buildings, in the erection of which other generous friends have shared with Mrs. Hackley the privilege of generosity, but dominated everywhere by the mastery of her gift.

It is not permitted us to tell the whole story of Mrs. Hackley's giving, her modest reticence making but meagre disclosure of the sum of her beneficence. She has more than once been a generous patron of the Meadville Theological

School; she is continuously one of the larger givers, (perhaps the largest), to the missionary work of the A. U. A.; more than one church building in our fellowship has been erected largely because of her timely aid. Nor has her generosity been confined to narrow denominational lines, a fine Universalist church building and parsonage in Scranton, Pa., owing much of their beauty and serviceableness to her gifts.

These are outward things: the material fruits of one whom fortune has given opportunity beyond others of thus helping and blessing. Behind it all of course there is something not material and not fortuitous; and those who have known Mrs. Hackley intimately understand what that is. These material gifts, as we said before, are "her method of utterance", her expression of "gifts of the spirit" through outward form. There is something peculiarly significant in the assembling of the story. The memorial of a great school is pre-eminent above all others in the perpetuity of its renown. Mrs. Hackley's name is one never to be forgotten, probably, so long as Unitarian households breed Unitarian boys and the thing which Hackley School stands for persists to be "predominantly excellent" in the evolving civilization of a great continent. But that is not the great thing. Into two great tides of developing American life, two streams of influence shall continuously mingle the worth of Mrs. Hackley's gifts. From the Hackley School, growing continually in dignity, power and influence, shall go forth into public and private careers the contributing factors of young life strengthened and refined by high ideals and ennobling tradition, as privilege opens to the sons of well favored households whose means make a Hackley education possible. But then, too, the humble, more modest outflow of

Hackley Lower School, former residence of Mr. and Mrs. Hackley, Tarrytown, N. Y.

those "schools for colored folks" which first enlisted Mrs. Hackley's interest: their name is not conspicuous, and the glory gathered for a name not much to speak of;—yet who shall say that the factor contributed permanently and in ever increasing increment of influence through them, shall not gather in the end to be as potent, as significantly saving, to the body politic of our nation, as is the other part?

It is good, at any rate to put the two things side by side as Mrs Hackley's "utterance" of the faith that is in her. For the two-fold story is self-revealing. With no ostentation of fortune, simple in taste, quiet in manner of life, consentingly restricted perhaps in range of outward interests, democratic in instincts and humanly plain in ideals, we know the real Frances Hackley, not when we read the story of the Hackley School alone, but when we read it with those other interests of philanthropy whose woof was the beginning of its more conspicuous weaving.

Meadville Summer Institute

In the interest of the religious education of the young I take pleasure in submitting an announcement of a Summer Institute which is to be held from July 1 to July 24 at Meadville. In conducting the Institute the faculty of the Theological School will have the co-operation of the Unitarian Sunday School Society, which has decided to send as its representative the Rev. W. Hanson Pulsford of Chicago, and if possible some other equally well-known expert in the field of religious education. Others whose names will be announced later will assist the Meadville faculty and Mr. Pulsford as lecturers and instructors. Fifteen students are already enrolled as members of the school and it would be well that other intending students should send in their names as soon as possible.

THE COURSE OF STUDY.

Among the subjects with which it is proposed to deal during the present session are: The Literature of the Old and New Testaments, including the Origin and Character of the Gospels and the Life and Teaching of Jesus; and the methods which may be most successfully employed in using the material of the Sunday School Society which deals with this Literature.

In pursuing such a course of study the aim will be two-fold: (1) to illuminate by means of lectures and an occasional conference the materials with which the Sunday School has to deal; which are, broadly speaking, both the subjects taught and the child's mind; and (2) since in order to produce the best results for the average teacher practice must go hand in hand with theory, to give a series of illustrative lessons in which some experienced Sunday School worker shall endeavor to exemplify from day to day the method by which a class should be taught. Such instruction it is proposed to supplement by lectures on organization and administration, together with conferences and an occasional evening lecture more general in character. Students will have free access to the school library of thirty-two thousand volumes.

BOARD AND ROOM.

The spacious and beautiful dining room of Hunnewell Hall will accommodate all the members of the school, and will enable them to board at cost. Divinity Hall will accommodate as many as twenty-five students, and possibly more. It is beautifully situated, commanding an extensive view of the city and the Venango Valley. The rooms in this dormitory will be put at the disposal of the women of the summer school without charge except for gas and attendance. The necessary articles of furniture, including bedding, are provided by the school, but the washing of bed linen will be at the expense of the occupants of the rooms. Satisfactory rooms for men can be secured at very moderate cost within a short distance of the school.

To defray certain necessary expenses there will be a tuition fee of five dollars for each member of the school, payable in advance. It is expected that the cost of board will not exceed four dollars and seventy-five cents per week. For

those who room in Divinity Hall there will also be a charge of one dollar per week for gas and attendance.

The aggregate expense therefore will be as follows:

Tuition	$ 5.00
Board at $4.75	16.50
Gas and attendance at $1.00	3.50
	$25.00

RECREATION.

Meadville offers many attractions as a place in which to spend a summer vacation. In the vicinity of the school are beautiful wooded ravines, with Oakwood Park only about a mile away. Adjacent to Hunnewell Hall are excellent tennis-courts. The school gymnasium is in Hunnewell Hall, containing a thoroughly modern and complete equipment, with a five's court, bowling alleys, dressing rooms, and spray and shower baths. All these will be at the disposal of the summer students. For those who prefer golf there are admirably situated links belonging to the Meadville Country Club, to which members of the school will have access on payment of a moderate fee.

THE AIM OF THE SCHOOL.

The Sunday School is for many of our churches the chief among the unsolved problems. It is usually admitted to be one of the most important features of the church work. Yet it is right at this point that many churches fail, and in failing plant in themselves the seeds of future dissolution and decay. On account of the lack of acquaintance with the material with which Sunday Schools deal and the feeling that they have never learned how to teach, many people who might become efficient in the Sunday School are now unwilling to undertake the work of teaching.

To do something to remedy this defect this institute is planned. Its privileges will be open not to the general public, but to actual or prospective workers in Sunday Schools, or to those who are to engage in some other form of church activity. Those expecting to enter the institute should send their names to President F. C. Southworth, Meadville Theological School, Meadville, Pa. Applicants for rooms either in Divinity Hall or elsewhere, should address at once the Rev. Walter C. Green, who will act as treasurer of this institute.

Notes from New Orleans

The series of sacred concerts and lectures presented by our church in the Athenaeum during Lent came to a conclusion Easter day with a splendid audience. Every Sunday during the series has been extremely warm with the thermometer registering between 80 and 90 above, yet despite all this the audiences have all exceeded our expectations in size and character. An overwhelming majority have been strangers. The lectures have aroused wide spread discussion throughout the city and in the press, which has generously given fine reports. As an immediate result several who become interested by these lectures formed a part of a large class received into church membership Easter morning. The minister has been the recipient of many letters of hearty appreciation both from within and without the city. Many others are seriously considering an entrance into our Fellowship. It was a daring experiment and has proven well worth while.

In marking our 75th anniversary our Trustees have produced a souvenir edition of the Clapp Memorial Service, containing the eloquent and masterly Historical address delivered on that occasion by our esteemed fellow-member, J. F. C. Waldo, Esq. The souvenir also contains several interesting engravings, and on the whole is tastefully gotten up and will be appreciated by those who are interested in this historic southern church.

Blessed is the man who has the gift of making friends: for it is one of God's best gifts. It involves many things; but, above all, the power of going out of one's self, and seeing and appreciating whatever is noble and loving in another man.—*Thomas Hughes.*

FIRST UNITARIAN CHURCH OF BUFFALO, N. Y.

INTERIOR OF BUFFALO CHURCH

Our Historic Churches

XIV. The First Unitarian Church, Buffalo, N. Y.

UNDER the name of the First Unitarian Congregational Society, which is still its legal title, this church was established in 1832 at a meeting attended by three laymen—the evening being stormy—with, however, a religious service at which one of the men read to the two others a sermon by Dr. Channing. In an old record book, which has been handed down from one pastor of the church to another, the following minute appears, relating to the year 1831: "In the year eighteen hundred and thirty-one the first steps were taken to establish the 'First Unitarian Congregational Society in Buffalo.' The Rev. Thos. R. Sullivan of Keene, N. H., preached three Sabbaths in the month of November and a society was formed in December. Its number was very small, and for one year from the time of its formation it was without a pastor, and had no ministration except for two Sabbaths." The first minister was the Rev. Wm. Steill Brown of Bridgewater, Eng. He was a classmate of Dr. James Martineau, a man of ability and fine scholarship, and his wife was a grand-daughter of Dr. Joseph Priestley. "They were romantic persons," said Dr. Hosmer in his twenty-fifth anniversary sermon, "who came to this country expecting to find a Garden of Eden, or better still, the New Jerusalem." They did not find either, alas!—in the Buffalo of those early days, with its seven or eight thousand inhabitants and its conviction, not yet abandoned, of a mighty destiny. Within two years Mr. Brown resigned and neither he nor his wife long survived the rigors of pioneer life to which they were unaccustomed. The Rev. Albert C. Patterson, the second minister, retired after about two years and later entered the Episcopal Church.

A new era began for the society with the coming of Rev. George Washington Hosmer from a pastorate of six years at Northfield, Mass., where his character and influence had made themselves strongly felt, to Buffalo, where he had a distinguished ministry of full thirty years. Buffalo, when he first came to it, was an outpost of civilization, to be reached from Boston or New York only by days of hard travelling on stage and boat. Nevertheless Dr. Orville Dewey came from New York to preach morning and evening on the Sunday of Dr. Hosmer's installation, in October, 1836. The society had built for itself a good church building, which housed it with some changes, for about half a century, and which still stands, transformed into a business block. Though comparatively small in numbers, it was composed of many people of light and leading in the growing city. Dr. Hosmer, a sensible and practical preacher, who commanded the interest and respect of strong men and women, was even more gifted as a pastor. It would be hard to over-estimate the extent of his personal influence upon the lives of three generations in the church, some of those who were young when he went away being still among its strong supporters to-day. In the community also he became a tower of strength to many needed causes, especially in the building up of a public school system, the organization of a Young Men's Association on unsectarian lines for self-improvement, the orphan asylum and other good works. In a denominational sense, Dr. Hosmer was bishop of a wide territory. There are records of trips to the west, sometimes as far as Chicago; and once he spent most of the winter going first to Louisville, to preach for James Freeman Clarke, and later to Mobile, where it was thought that a prosperous church might be established. From the founding of the Meadville Theological School Dr. Hosmer was an annual visitor, giving lectures on Pastoral Care each June until almost the end of his life, and in other ways exerting a most beneficent influence on the students. The twenty-fifth anniversary of this good man's pastorate in 1861 was a notable occasion, with the presentation of a silver service, and an interchange of warmest greetings. He resigned five years later to take the presidency of Antioch College, at the death of its founder, Horace Mann.

The church contained, almost from the first, a notable body of men and women. It was especially marked by the number of men of capacity for leadership in public affairs, a characteristic that still attaches to it. For many years Hon. Millard Fillmore, both before and after his term as President of the United States, was a parishioner of Dr. Hosmer, and although the Doctor frankly disapproved of certain political acts of his distinguished parishioner there was no break in their friendship. The memory is preserved of a Sunday in 1843 when John Quincy Adams occupied a seat in the Fillmore pew, and commented afterwards on the "excellent and eminently practical sermon;" and a still more remarkable personage was present with Mr. Fillmore on a Sunday in 1861, when Abraham Lincoln stood beside his predecessor in the President's chair, on his way to Washington, with the ground-swell of the Civil War already making itself felt in the land. Other men of local and national fame were members of the congregation, as well as many noble women, the worthy successors of whom are still with us.

All through those earlier years, in spite of the non-controversial character of most of Dr. Hosmer's preaching and his eminent services to the community at large, the Unitarian Church occupied a position of isolation. Nor was this greatly changed until within recent memory, when the present minister was given a most hearty welcome to his post by the minister of the First Presbyterian Church, the oldest and for long one of the most conservative of the churches of the city.

Dr. Hosmer was succeeded by the Rev. Frederick Frothingham, whose ministry of eight years was marked by the earnest preaching of this deep thinker and essentially prophetic soul.

The ministry of Rev. M. K. Schermerhorn, beginning with promise of wide activity, was shortened by ill-health. Then began the very busy and successful pastorate of Dr. George W. Cutter, lasting for eleven years. Early in this period the church on Delaware Avenue, occupied by the society until a few months ago, was erected. The dedication occurred in October, 1880. Dr. Cutter's pastorate is remembered for many good works, especially in the pastoral relation, but most of all for the splendid success achieved by the Sunday School under his administration. Rev. Pitt Dillingham then fulfilled a brief ministry, succeeding Dr. Cutter, and soon resigning because of ill-health.

A period of strong leadership and of marked influence on the community, especially in civic affairs, followed in the eight years ministry of Rev. Thomas R. Slicer. Among other wide-reaching activities, Mr. Slicer led in the building and in the support through its critical years of the Parkside Unitarian Church, in a northern suburb of the city. In general the church at this period took a higher rank in the city and in the denomination than it had held before. Rev. Adelbert L. Hudson followed Mr. Slicer for four years, ending a successful pastorate to go to Channing Church, Newton. Rev. Frederic C. Brown led the society to see the desirability of removing to a better site in the residential section of the city, and under the impulse thus given the present splendid church building, one of the most completely equipped and most beautiful in the denomination, was erected, the corner stone being laid in 1904. The church is in the English parish style, of smooth-cut gray Bedford limestone, the stone being carried into the interior, where it forms a pleasing contrast to the dark oak ceiling and the high oak screen back of the pulpit. The whole effect, with the stone floor, is one of solidity, fine simplicity and great beauty. The devotional feeling of the congregation has undergone a marked increase under the influence, powerfully felt, of these surroundings. Mr. Brown is also responsible for the very fitting order of service that is still used. He resigned in 1906 after preaching the inaugural sermon in the new church. A period of more than a year elapsed, during which the pulpit was filled by many leaders of the denomination, whom the people desired to hear and to have heard in the community. On January 1st of the present year Rev. Richard W. Boynton became the minister, coming from previous pastorates at Roslindale, Mass., and at St. Paul, Minn. An account of the formal dedication of the church, with which was combined the installation of the new minister, appeared in THE UNITARIAN for April. In its admirable situation, with a spirit of harmony and of hope making itself increasingly manifest among its people, there is every reason to suppose that the First Unitarian Church of Buffalo is entering upon a more prosperous and significant period in its existence than it has yet known.

The church has never existed for itself alone. Maintaining a remarkably strong and well-knit congregational life—due largely to the fortnightly suppers of the Ladies' Benevolent Association, which have been given without a break through every winter for more than seventy years, occasions where the warmest fellowship prevails and all are made to feel themselves members of a great church family—yet the chief outward activity of the church has consisted in supplying recruits to every form of public and social service in the city. The names of its men and women are on every board of directors and every working committee devoted to furthering these public causes, and its collective and individual gifts to their treasuries, if the statistics could ever be gathered, would make a sum all out of proportion to its apparent standing in the community. This fine tradition is being fully kept up to-day.

Aside from such miscellaneous giving the church has had for its special work of late years the maintenance and equipment with workers and funds of one of Buffalo's numerous social settlements,

Neighborhood House, on the east side. Growing out of the donation of a Thanksgiving dinner to a poor family some years ago, this work now employs three trained residents and about fifty volunteer helpers, who assist in conducting the numerous clubs and classes which make the settlement a busy place on every day of the week except Sunday. Much distinctly charitable and relief work is also done, in conjunction with the Charity Organization Society.

Amongst Ministers

Rev. Arthur W. Littlefield, minister of the First Church in Fitchburg, Mass., has accepted a call to the Second Church in Brookline. Mr. Littlefield is a graduate of the Meadville School and has had pastorates in Brockton and Louisville, Ky., besides at Fitchburg where he was settled for eight years.

At a social supper recently given by the church in Geneseo, a check of over two hundred dollars was given to the minister, Rev. D. M. Kirkpatrick, by the society.

Rev. William Safford Jones, minister of the Channing Memorial Church in Newport, R. I., sailed from New York April 4th on the Carmania for Liverpool. He expects to spend about a month in England, running over to Paris for a few days. He will be in London till after Easter, and will then make his headquarters in a quiet little Sussex village, Burpham, Arundel. Before sailing he was presented with a generous check by the Ladies' Society of the church.

The following ministers have been received into the Unitarian fellowship through different branches of the Fellowship Committee: Rev. Lloyd G. Knight of Sumpter, Oregon, by the Pacific States Committee, and Rev. John W. Rowlett of Merkel, Texas, by the Southern States Committee. Both of the men came to us from the Methodist Episcopal body.

Rev. C. A. Drummond has resigned at Norwell, Mass., to accept a call to Littleton, Mass.

Rev. E. H. Brennan has resigned at Ayer, Mass., to accept a call to Danvers, Mass.

Rev. S. L. Elberfeld has resigned at Hyde Park, Mass., to take effect July 1.

Rev. A. T. Bowser has generously offered his resignation at Atlanta, Ga., in order to facilitate the proposed union of the Unitarian and Universalist societies there.

Rev. George R. Gebauer has resigned at Alton, Ill., to accept a call to Duluth, Minn.

Rev. A. J. Cruzan of San Jose, Cal., is visiting the society at Eureka, Cal., in the effort to sustain its interest and arrange for the settlement of a new minister.

Rev. W. L. Meaker of Dover, Mass., has accepted a call to West Somerville, Mass.

Rev. S. W. Solley recently of Winchendon, Mass., has witndrawn from the Unitarian fellowship to enter the Christian Science Church.

Rev. A. P. Reccord of Springfield, Mass., has spent the months of March and April on the Pacific coast on a lecturing trip in behalf of the American Unitarian Association. A course of lectures at the Pacific Divinity School at Berkeley, sermon and address at the Pacific Coast Conference at Alameda, and visits to the churches at Santa Barbara, San Francisco, Cal., Portland, Ore., Seattle, Wash., and possibly other places have been included in his itinerary. He was expected to be in his own pulpit at Easter.

The Christ

The Christ after the flesh is known to more; but the Christ of the spirit is continually reincarnate in humanity, and the willing victim of the cross is lifted up wherever sin is put away by sacrifice and souls are redeemed by love.

We dare not limit the expression of a faith so glorious to the dialect of ancient Scriptures. We believe the half has never been told by prophet, apostle, or Messiah; and that, as they forefelt, the Spirit is forever coming to lead mankind into forms of truth and good of which we do not yet know how to dream.—*Rev. Chas. G. Ames.*

THE UNITARIAN'S PLAN

For Modernizing the Methods of the American Unitarian Association

I. Amendments to the By-Laws will be presented for the gradual elimination of life-membership. These must lie over for one year and will be voted on in 1909. *We urge the postponement of discussion of this issue also, until action can be taken.*

II. THIS YEAR WE CAN adopt a new rule for "METHOD OF NOMINATION." (We hope this matter will receive fullest discussion at the Annual Meeting;) and we advocate the adoption of the following new rule to supercede that now standing.

RULE FOR NOMINATING COMMITTEE

At each annual meeting of the Association a nominating committee consisting of three members shall be appointed by the President whose duties shall be as follows:

Before the 15th day of May following its appointment this committee shall prepare for use at the next annual meeting an official ballot containing:

1. The names of at least one candidate for each of the following offices: President, Secretary, Assistant Secretary and Treasurer; the name of the present incumbent in each case appearing, unless such incumbent shall have declined to stand for re-election.

The committee shall also place in the nomination for any of these offices the name of any person in whose behalf has been filed before May 1st a nomination paper signed by at least fifty (twenty-five) Unitarians of adult age, provided no more than five of such signers shall be connected with the same church or parish.

2. The names of at least six candidates for the office of Vice-President in accordance with the provision for distribution fixed in By-Law V.

3. The names of six candidates for the office of directors to serve for three years; these candidates to be selected after the following manner:

On or before the first day of January, the chairman or secretary of the nominating committee shall communicate with the secretaries of the department or local conferences, (as hereinafter designated) requesting that each such conference place in nomination through its executive board, or in such other manner as it shall decide, one person as its candidate for the office of director. But in case any one of these conferences shall fail to present the name of its nominee to the secretary of the committee on or before May 1st the committee shall be authorized to make nomination in its stead from the constituency of the conference thus delinquent.

The order of conferences to be invited thus to make nomination shall be as follows: In *1909* and each third year thereafter: Middle States and Canada (or Canada) Western, New Hampshire, Connecticut Valley, Channing and Worcester Conferences:

In *1910* and each third year thereafter: Middle States and Canada, *Pacific Coast, Maine, North Middlesex, Norfolk and Essex Conferences:

In *1911* and each third year thereafter, Middle States and Canada, Western, Southern, Suffolk, (or some body including the churches in Suffolk Co.) South Middlesex, Plymouth and Bay.

*An amendment will propose the increase of the Board by one member, making possible the representation of the Rocky Mountain Conference.

Are We "Liberal?"

To the Editor of the Unitarian:

There must be many Unitarians who mourn to-day over the misuse of the sacred word "Liberalism" as a mere party cry. Two articles in the March number of your periodical are the products of an intolerant radicalism which unintelligently identifies itself with catholic and broadly spiritual liberalism. The first of these is the article on "Minister's Rights", the second the paper on "Unitarian Hymns."

The first article makes the following declarations: "Ministers are not priests" "not set apart", "nor do we have much to say about any mysterious call of God", "the minister is simply one of the laymen specialized", "he never has the voice of authority" and "there is indeed place for *no other* theory in our fellowship than for the sensible minister to get his *whole* warrant within the tradition of its rational democracy." If these assertions be true I, and others like myself, stand excommunicated by a self-constituted authority. Born and bred an Unitarian, cherishing its courageous sincerity and its social forcefulness, I am at the same time aware that no man, no body of men, no congregation ever *made* me a minister. They chose me to serve them, but the call to my profession came from within, not from without. In no field is it true that clients make the leader. Lawyer, doctor, preacher—whatever one be, one's work was his personal choice. The minister, therefore, is, or ought to be, minister because he could not be otherwise, because there was in very truth a "mysterious call of God" within and yet to his soul. The veritable minister then should be a man of unusual spiritual perception and sensibility—a priest, nothing less, a "steward of the mysteries of God," one who can mediate to souls less responsive something of his one revelation of the divine. His physical support, place of residence, manner of service, may lie with the congregation, but his "whole warrant" for being what he is—a revealer of the divine—no human being can give to him. It is the signal grace of God. We have passed out of the belief in objective miracle-working, but we have not yet advanced beyond subjective miracles. Ever the *true* priest, as an apostle of Christ, has the wondrous power of healing souls, of banishing moral disease, of sealing his brothers to righteousness. No vote of any parish or denomination can convey to one this heaven-sent ability to serve as Jesus served, nor can it empower one to the gift of prophecy. The authority of the honest minister, whether he be conscious of it or not, is a divine authority and the conduct of the sincere preacher shows this again and again to be so. Rather than have his parish cramp him in his performance of faith, rather than compromise God's message as it came to Him, he will surrender advantages, friends, livelihood, reputation.

The truly liberal church must be a Pentecostal church, that is, there must be affectionate recognition of the fact that the Almighty gives us each utterance in a differing tongue and yet that one Holy Spirit animates us all. It must not presume to dogmatize upon forms of organization or sources of ordination any more than it would upon forms of credal expression. It must not, above all else, dare to pronounce against the workings of God in the individual life, nor venture to exclude His handwork in the choice of a man to be priest, prophet, pastor.

The second article is even more humiliating to one who would have Unitarianism stand for veritable catholicity. The writer so closely limits the field of allowable Unitarian theological terms that half of the body is accused of disguised orthodoxy. The "Hail Mary" may be of little devotional value to me. Shall I therefore laugh and sneer at its use by millions of men and women to whom it is sacred? The "White Wings of the Holy Ghost" may be an obscuring symbol to one type of mind. It is not so to *most* of us, I venture to say. We need symbolism in our religion, for our faith is of things deeper than words. No sentence, no

book can ever make the devout Romanist feel what he feels to the utmost when the chancel gong strikes three and the uplifted Host becomes for Him the very body of God. To many Unitarians the figure of the cross conveys an appeal for self-forgetting love which is more potent than the strongest sermon, the best loved hymn or prayer. To say "if you want to reduce religious worship to a show, go in for symbols" displays brutality and a pathetic lack of comprehension of what symbols are for. Were I to criticize the ordinary Unitarian church and its literature, it would be for the poverty of its symbolism, but I realize that the austere meeting-house with its baldly honest service is the best for a type of mind different in its needs from mine. So too with the theology made obligatory by the article. "From heaven he came" I, for one, believe of Jesus. I believe Him to be the "word made flesh". I believe also in "salvation by the descending deity" (Holy Spirit) by "God's grace" as well as "man's grit". I believe in Father, Son and Holy Spirit. Am I therefore, to be read out of church—the "liberal" church in which I was reared and by which I was taught rather to pity the narrowness of others less fortunate in their connections? The writer of the article on hymns fails to realize what the compilers of the hymnal were big enough to realize, that the hymnal was to be a manual of devotion not for one type but for *all* tyes of Unitarians. The radical, the liberalist, the theist will find in all our hymnals an ample number of hymns to suit him. The symbolist, the conservative, the Christocentric Unitarian also has the right to be and is satisfied with the hymns representative of his spirit. I would to God that all "Liberals" were as genuinely liberal as those who arranged these books.

Unitarianism is bound to fail just so long as it suffers from such antiquated sectarianism as is displayed in these two articles. Both writers should read largely of Father Tyrrell and then peruse Lloyd Thomas' Free Catholic Church. We are no longer the pioneers, we are become the stragglers if we do not advance to front place in the new fellowship of Christian Catholicism, Christian understanding and good-will, Christian reverence for the mysteries of faith. SAMUEL R. MAXWELL.

We commend our friend's frankness and honest plea for genuine catholicity. Furthermore we agree with him heartily in his essential thought. But he has evidently misunderstood our recent editorial on "Minister's Rights". We were not discussing the deeper and more intimate nature of a minister's choice of his life-work. That is for each soul personal, immediate, and so far as he is concerned, authoritative. The point we were discussing is the relation of a minister to his parish under the Congregational theory: and we still believe that what we said was valid; and not dogmatically intolerant. In fact if tolerance means dumbness before one's vital convictions on any interesting subject, and if "liberalism" exacts diffidence in defining one's positions positively and emphatically in any issue from tender feelings toward all who may differ, THE UNITARIAN must either give up its pretense of being liberal—or go out of business; and Mr. Maxwell could certainly not remain a Unitarian.—EDITOR.

The Church of To-day

Unique both in its inception and interest is a book that has just been issued from the press. It is entitled "The Church of To-day", and is written by Rev. Joseph H. Crooker, D. D. The uniqueness of its inception is found in the fact that the Unitarian, Universalist and Congregational Associations have united in its publication, each having a special edition bearing its own imprint. This act of co-operation is a distinct proof of the unique interest of the book.

Seldom, if ever, has any writer been able to state more clearly or conclusively the vital value of the church as an essential institution in modern life. Indeed, when one has reached the last page, it is inevitably forced in upon one that the church is not only essential, but that it holds the position paramount. Whatever may be one's revulsions from certain forms the church has taken in the past or present, there comes to one a radiant revelation of the great function of the church as the institution for the recognition and realization of the spiritual verities of life. Dr. Crooker's

words are not the customary professional plea for the continuance of an institution, but have that ring of sincerity that comes only from a deep and absorbing conviction of a great truth.

The following extracts are a few of the gems that lie thick on every page of this book. They will give, better than any words of adjectival adulation, the strong style, the clear statement, the happy illustration, with which the book abounds.

"It was when the torches were bunched together that a light was made large and bright enough to attract the attention of the lost wanderers and tell them where their friends were on the distant hill in the dark night—a welcome signal of cheer and hope! This is what the Church does: it bunches the good, the true, the noble together, so that the weak may have encouragement and the lost may know where to find friends. Every person added to the Church helps to make this signal of cheer and hope larger and brighter!"

"The Church rests on human need; it is created and sustained by human need. It is the 'Church of God', because it ministers to those supreme necessities of the spiritual life which God has implanted and organized in human nature. Deeper than this we cannot go; wider than this we cannot reach: a foundation more permanent than this we cannot imagine."

"Astronomers tell us that a planet must reach a certain size before its force of gravitation would be sufficient to retain an atmosphere and make life possible. So, likewise, there must be a certain aggregation of people before the required psychic atmosphere is produced in which precious forms of religious life--aspiration, enthusiasm, worship—become spontaneous and vigorous"

"Can any one adequately describe how great a service the Church performs for human society when it develops a great soul, and then preserves the memories and ministries, associations and aspirations of that noble life within the treasury of its organization, where all this spirituality operates to educate and enrich other lives?"

"It is in the Church that men are most impressed with the deep sense of moral responsibility, for there alone are they trained under the eye of God and with reference to their future destiny. Therefore it is not an extreme claim that the church does more than any other agency to create the conscience needed in the man who occupies the market place."

"It is the office of science to discover truth: it is the function of the Church to make all facts live in the lives of men. The one illuminates the face of nature; the other vitalizes human hearts with ethical motives. Therefore the more truth scientific discovery may present to the world, the greater the need of the Church to make this truth effective and productive in human character."

"It is the only institution that ministers, directly and specifically, to man as an immortal being. The Church alone addresses man as the Son of God, who is the heir of eternity."

"The pulpit is the minister's throne of power, where he is to make men realize that they are sons of God, in order that they may live in godliness. If his work does not measure up to this sublime opportunity, he is no true prophet, and the place where he speaks is no true church. Every moment given to more secular instruction, however attractive, and every impulse spent on mere entertainment, however innocent, not only means a lost opportunity, but a violation of his sacred office."

"The Church, to fulfil its great mission, must keep close to the needs that call it into existence. It must attend strictly to its specific task. So far as it attempts to duplicate the work of other institutions, to that extent it must fail. Its pulpit may use all the treasures of science and history, but it ought not to attempt to teach these subjects in the secular tones of study or rostrum. Scientific and historical facts ought to come freely into the pulpit message, but only to illustrate moral law, to multiply motive power, and to evolve reverence and hope."

May I not urge upon every comrade in the cause of the church the wisdom of utilizing this book in the creation of a saner and stronger conception of it as the institution of paramount importance? To read this book is to have a new loyalty to the church; to assist in having it read is to make a definite contribution to its welfare.

CHARLES WESLEY CASSON.

Does the church really mean anything vital to you? Would it be helpful or hurtful to this community if every church in it were closed, if religious instruction to children were discontinued; if in times of sorrow and bereavement the words of consolation and uplift were left unsaid? If the church is of use, how can it best be continued? how supported?

Is it asking too much of every patriot to ask him to vote? Is it asking too much of every good citizen to ask him to attend regularly and promptly a Sunday religious service? Is it expecting too much of you to expect to see you in your pew on Sunday morning, and to feel sure of your loyal and steady support?—*From the April Calendar of the Second Church in Boston.*

Symposium

Are our Hymn-books satisfactory? Were another book to be prepared, how should it differ from those now existing?

Rev. W. Hanson Pulsford, Minister of the First Unitarian Church, Chicago:

No. It is unfortunately still necessary to insist that bad verse, unconscious humour and false sentiment are out of place in a hymn book for earnest people. Such a book ought to contain only genuine poetry. Sincerity, dignity, strength should be its characteristics and the arousing of noble emotion its aim. Moreover, as a book for congregational purposes, everything in it should be capable of being used by a congregation of people who mean what they say, even in church. Finally it must be a book of *song* and supplied with fairly simple music great enough not to degrade the words.

The book would also wonderfully "differ from those now existing" in that it would inevitably be a small volume, marked by its ruthless omission of the great mass of third rate piety in rhyme which is the "standing matter" of too many hymn books.

Such a collection will be prepared when we begin to attach to song in the church the importance it deserves, and wish to use it as a help toward uplift and inspiration rather than indolently tolerate it as a customary part of a public religious function.

Perhaps if we were to go over our present collections and blue pencil every hymn and verse which would be rejected by the editor of any high class monthly we should have, in what survived, a nucleus for the book some of us look forward to. One ought to add, though, that the popularity of any hymn should be a signal for special scrutiny. It is generally the tune.

What is wrong with our present books is "not so much the stuff they don't contain as the stuff they do".

W. Hanson Pulsford.

Rev. W. C. Gannett, Rochester, N. Y.:

I know our latest hymn-books too little to answer your questions well. But two types of hymn-book, I think, are still needed by our Unitarian churches—one by those older and larger churches in which associations with the past rule strongly with many—the other by those caring less for tradition, and even fearing certain ideas of the near past as "untrue." No hymn, that is at all poem, can *be* without "symbol", but for sincere religious expression the things used as symbols must lie so far apart from "belief" that no pang of Puritan conscience shall rise in the using. For just behind most of us in our thinking stretches a little tract of ideas in regard to which we are "Puritans", afraid of the symbol. This territory is personal and relative and shifting, moving with us as we pass onward in thought, its further border gradually surrendering itself to the imagination. Woe to those whose Puritan tract is wide and unchanging! The doom of the unemancipated is on them. But as lovers of reality we have to respect our own Puritanism, whatever it is. For instance, few of us suffer from the "white wings" of angels, because the angels that wore them have so long been at home in the heavens of symbolism, where they are very useful serving the Lord in ways poetical. On the other hand, the Easter anthems, full of the physical resurrection of Jesus, were so true to our fathers, if not to ourselves, in recent yesterdays, and their literal truth is still so important to multitudes among whom we worship, that for us they are as yet but half way to those heavens of symbolism, and we feel "untrue" if we sing them. It is similar with certain other once-faiths. And when all question of truth in imagery

is over, still remains the question of beauty and adequacy. A good deal of the Jewish imagery of theism, a good deal of the Christian imagery of salvation, is far too external and physical for us to enjoy.

So for the large and conservative church the book of six or seven hundred hymns, fitted by their variety of belief to all stages of the Liberal Faith, is probably best. But many of us prefer a smalier book of three hundred hymns more closely harmonized to our own later phase of that faith; three hundred hymns reflecting simply the facts of the Soul's life—its moods of aspiration, penitence, trust, thankfulness, communion, peace, joy, its self-consecrations to duty and love and brotherly service—its sense of the One Life in Nature, the Ages, the Soul. That such a book is preferred by an increasing number of worshippers in our Unitarian churches is apparently indicated by the uniform direction and the rapid rate of the change in the collections published during the last generation.

It was with this ideal clearly in mind that the little selection called "Unity Hymns and Chorals" was made twenty-eight years ago. "We have tried to give in our little hymn-book two hundred and fifty hymns likely to be loved by congregations whose simple feeling in religious service is that of children seeking the Father", the editors said. It was a selection rather than a collection. The actual use made of a hymn-book is always a selection within a collection, and probably few churches use more than three hundred different hymns. Those best loved are used over and over, and the best hymn-book is not that which contains the greatest variety, but the one which contains the most hymns likely to win this "best love." The smaller number of hymns also makes a smaller price possible. Little churches that cannot afford the usual $10.00 or more, can often afford a full supply at $3.00 to $5.00 a dozen. To these three causes, its religious consistency, its spiritual quality, its cheapness of price, "Unity Hymns and Chorals" owes its comparatively wide and long service. But it can be easily bettered now, and upon the same lines. Noble hymns have been written since it came out. The book is to be thoroughly revised. Some fifty of the hymns of least welcome are to be dropped, and about one hundred put in their place; the music will undergo change; and a few new elements of worship may be added. Much of the work has already been done by Mr. Hosmer and the hope is that the new selection will be ready within a year.

W. C. GANNETT.

Rev. John W. Day, Church of the Messiah, St. Louis, Mo.:

I think there is real need of a collection of hymns that shall conform to the following requirements:

It should be a thoroughly winnowed collection. Two hundred well selected hymns will answer the purposes of public worship.

The tunes should be selected with reference to their use in congregational singing. Many modern tunes sing themselves at once; many old tunes though familiar, are an intolerable burden.

Each hymn should stand alone on the page, and the tune accompanying it should be printed so as to be easily followed in connection with the syllables of the hymn.

The marriage of hymn and tune confirmed by usage should not be broken.

The range of selection should be genuinely liberal—that is, it should meet the widest possible variety of belief and sentiment. Just place should be given to hymns commemorating the important events in the life of Jesus, and expressing human reverance for his character.

Such a collection should be edited by a carefully selected and widely representative committee, and should be censored from the point of view of literary quality and fidelity as well as religious sentiment. JOHN W. DAY.

Rev. Frederic Gill, Minister of the First Parish, Arlington, Mass.:

In view of recent excessive and un-

justifiable criticism, one hesitates to say that our hymn-books are unsatisfactory, lest he seem to place himself among the fault-finders. Nothing human is entirely satisfactory. It is good to consider faults only when the purpose is to help get rid of them. Our Unitarian hymn-books have steadily improved in regard to both hymns and tunes. There has been an increasing elimination of poor material and a larger use of that which is more praiseworthy. The high-water mark of this improvement is seen in the latest book, the "Hymns of the Ages". It is well known to me through private use, and the more familiar with it I have become, the more it has commended itself as most admirable.

Our books contain too many tunes which, whatever their merits from a purely musical point of view, are not suited to congregational use. In not a few churches the first thing a visiting minister hears from the organist is that there are many tunes in their book that the people cannot sing. There has been an excess of merely meditative hymns in which the worshippers sing to themselves. Sometimes hymns are too private and personal to be put into a book of common worship. It is not unnatural that hymns are largely concerned with the passive side and the harder experiences of life, for religion generally begins with the sense of the imperfection and unsatisfactoriness of ordinary things, and a search for something more enduring and divine. Our modern Liberalism is not going to change this fact. But we do need to find or to produce, if they cannot be found, hymns that sing the more masculine and virile aspects of religion, which we ought to emphasize strongly. We need joyous hymns, but unfortunately we cannot furnish themes and inspiration for our hymn writers. The outlook is bright, however, and such hymns are written in increasing numbers.

Up to the present our books have been the work of individuals. Has not the time come for a book more co-operative and democratic in its editing? Time ought to be taken to find out what our people most heartily sing and really care for in both words and music. This would furnish valuable help for the work of an editorial board. Of course we all want the help of the most competent editors, but they in turn equally need some guidance from the needs and wishes of those who are to use the books. This is not a plea for low standards, poor hymns, or trivial tunes. It is a claim that in the preparation of a book for congregational use, some attempts should be made to get into touch with the actual position and tastes of the members of our congregations.

Our books are too large, cumbersome and costly. This is due mainly to the inclusion of music in them. Why not have an edition of the next Unitarian hymn-book containing words only? This would make a small, attractive, inexpensive volume possible. Some of the best congregational singing is found in churches using such books. Then a larger edition, with or without tunes, but with elaborate indexes, biographical and other notes, could be prepared for those desiring it. If this would reduce the number of tunes used, it would be well, for we now have too many of them.

FREDERIC GILL.

Southern Conference

The Southern Conference of Unitarian and other Christian Churches will be held in Atlanta, Georgia, May 5, 6, 7, 1908. Some of the topics are: "The Significance of the International Council"; "The Problem of the Unitarian Young People"; "The National Alliance"; "The Church for To-day"; "What is the Sunday School For"? Platform Meeting, General Topic: "The Unitarian Religion as Revealed in the Nation's Life": 1. In Literature. 2. In Education. 3. In Politics. 4. In Business. 5. Our Share in Its Mission.

The Unitarian Church in Atlanta offers most cordial hospitality to all interested Unitarians who may wish to attend this Conference.

Notes From the Field

New York Notes

The churches of Greater New York will unite this year as for the last two seasons, in maintaining a Summer ministery here, with headquarters at All Souls Parish House. This year Sunday services will be held in The Church of the Messiah instead of in the Chapel. Rev. Leon A. Harvey, pastor of the Fourth Unitarian church in Brooklyn, will be minister in charge, and services will be held during July, August and September.

Rev. W. M. Brundage of Unity Church, Brooklyn, has been granted an extended vacation of six months, and sailed for Italy with his family the first of this month, where he will spend the summer in recuperative rest.

The April meeting of the Board of Directors of the National Conference of Unitarian and Other Liberal Women was held at All Souls' Parish House in this city and proved a most interesting event. An open meeting was held in the morning, a light lunch was served at noon and in the afternoon an afternoon tea was given by the ladies of the "Church of the Messiah".

The Fourth Church in Brooklyn (Flatbush) is finding the season a most prosperous one, the beautiful new church building and the energetic pastorate of Mr. Harvey making the rallying of new friends and supporters not difficult.

Elizabeth, N. J.

The new church building, for which the people of this plucky congregation have been waiting and working for, is now completed, and will be dedicated the latter part of this month. The building is modest but well-devised and will prove an inspiring adjunct to our work in this city.

Church of Our Father
Lancaster, Pa.

On Sunday, March 29, Mr. Brandow held two farewell services. In the morning, he repeated the first sermon he preached in Lancaster—three and a half years ago. In the evening, he had a congregational talk, reviewing the events of his pastorate and took a view of the future full of hope and wise admonition. At the last hand-shaking many eyes were moistened and heartfelt good wishes were expressed for the future happiness and success of both Mr. and Mrs. Brandow in their new field of work. All felt that the Lancaster pulpit would never be filled with a more spiritually minded man.

The Channing Club closed its season of evening talks on Sunday, March 22d, to reconvene the first Sunday in November. Mr. Brandow heartily counselled that the club next winter take up some definite and active work in the community. This advice should be pondered well. The past winter we have talked, shall we work next winter; and, if so, at what?

During the past month the church was happy to respond to two appeals for help. The Kowaliga school for colored youth in Alabama received eight dollars in cash and the Sunday-school sent a box of clothing. Meadville Theological School is raising a $4,000 scholarship fund, the income to be applied to educating divinity students. Our parish was asked for $20.00 as our part of the fund, and that amount was gathered and sent by Mr. Brandow.

On Tuesday evening, March 17th, the Alliance gave a farewell reception to Rev. and Mrs. Brandow, in the church hall. It was well attended by a most congenial and social company. Refreshments were served and the affair was voted one of the most successful the Alliance has ever held.

First Unitarian Church
Hamilton, Ontario, Canada
Rev. W. Delos Smith
Minister

Rev. Mr. Smith is a very busy man and is able to get good results from his energetic work. The congregation shows a slow but satisfactory growth. The Young People's Religious Union is doing excellent and telling work in its three departments—devotional, literary and social. The literary evenings are proving very effective in bringing in outsiders, some of whom have united with the membership, and others are likely to do so. In March a talk by E. C. Murton on his experiences in the Klondike proved very entertaining. On April 8th, they gave "An evening with Mendelssohn", which attracted a very large audience. Miss Lillian Dixon read an excellent paper on Mendelssohn's life and works, Andrew C. McMillan, organist of the church, played a number of

this composer's works, and William Seed, the bass soloist of the choir, sang selections from Elijah.

The oldest member of the church died the first of April, Robert S. Ambrose. He was one of the best known musicians in Canada, having been musical director of Hamilton Ladies College for twenty-five years. His beautiful setting for the hymn "One Sweetly Solemn Thought" is sung all over America. He was the author of many good musical compositions. Mr. Ambrose played the organ in the First Unitarian Church until failing health forced him to give it up. He was in his 85th year.

A high class concert was given in the church March 30th under the direction of the organist and choir master, Andrew C. McMillan, F. N. C. M.

Rev. Delos Smith and Rev. R. J. Hutcheon of Toronto Unitarian Church, exchanged pulpits April 12th.

Rev. Mr. Smith has been giving a series of lectures in Brantford, an enterprising city about 25 miles from Hamilton. The liberal religion was to most of the citizens a *terra incognita*, but Mr. Smith has aroused much interest and he hopes to be able to start a Unitarian society there. His subjects were; March 17, The Gospel of Expression; March 24, Biblical Criticism; March 31, The Light of Evolution; April 7, Constructive Liberalism; April 14, Unitarianism, Past and Present; April 21, The Functions of a Free Church.

Unity Church
Hartford, Conn.
Rev. J. T. Sunderland
Minister

The Women's Alliance of Unity Church has just come to the end of a very prosperous year of literary, social, religious and charitable work. The Alliance is only two years old, but it has already 48 members and the attendance at its fourteen meetings this season has averaged 47 ladies.

During the year the young people of the church have organized a very vigorous and successful Unity Club which now numbers 99 members.

The social and religious life of the church is more active and the congregations are larger than for many years.

Thursday, April 9, was a "red letter day" for the Unitarian cause in Hartford and Connecticut. The National Women's Alliance held in Hartford one of its "Field Days". Delegates to the number of 129 came to the meeting, representing all the New England States but one, besides Brooklyn, N. Y., New York City and New Jersey. There were two sessions—forenoon and afternoon—in which every minute was filled with interesting reports and excellent addresses. Mrs. Atherton of Boston presided. Addresses were made by Mr. Sunderland (an address of welcome), Miss Low of Brooklyn, the National President; Mrs. Davis of New York, the National Secretary; Mrs. Fifield and Miss Lilian Freeman Clarke of Boston, Mrs. Keyes of Concord, Mrs. Noyes of Mattapan, Miss E. M. Foster of Cambridge, the President of the Woman's Missionary Association of the Universalist Church; Mrs. Sunderland and others. One hundred and eighty women took lunch together at the Allyn House. In every way the meeting was a great success and lasting good cannot fail to come from it.

Mention should be made of another interesting and rather startling event which has just happened in Hartford. The city has elected Mrs. Sunderland, the wife of the Unitarian minister, a member of its school board. Considering the conservatism of the place this is a great triumph both for the cause of woman and for the cause of liberal religion. Ever since Mrs. Sunderland came to Hartford two years ago, she has been very much in demand to speak in literary clubs and in the various churches of this city.

Old North Church
North Andover, Mass.
Rev. S. C. Beane, Jr.
Minister

A series of remarkable services have just been held here. Union meetings were conducted in the four different churches each Sunday night, in which the Episcopal, Unitarian, Congregational and Methodist ministers all had a part and took a turn in preaching the sermon. These services came to an end Good Friday night when the union Good Friday service was held at St. Paul's Church. On the evening of April 12th the large Unitarian church was crowded till there were chairs in the aisles and only standing room left.

A mass meeting of the different boys clubs was recently held at the Old North Church.

First Congregational Parish
Arlington, Mass.
Rev. Frederic Gill
Minister

This church has just celebrated the one hundred and seventy-fifth anniversary of its foundation. Sunday morning, March 8, the minister preached upon "The First Cong. Parish (Unitarian)" and the Sunday School studied

the history of the Parish. Special services were held on five consecutive Sunday evenings with addresses as follows: March 8, Rev. Prof. Geo. E. Horr, D. D. of the Newton Theological Institution, "The Baptists"; March 15, Rev. Chas. F. Carter of Lexington, "The Congregationalists"; March 22, Rev. George Hodges D. D., Dean of the Episcopal Theological School, Cambridge, "The Episcopal Church"; March 29, Rev. Frederic A. Bisbee, D. D., Editor of *The Universalist Leader*, "The Universalists"; April 5, Rev. Wm. W. Fenn, Dean of the Harvard Divinity School, "Unitarianism". These services were planned in the belief that an old Congregational Parish might well offer some opportunities for religious education to the community in which it is set, and this purpose was well fulfilled. The speakers were frank and explicit in their expositions of their several positions, while yet their addresses were decidedly irenic in tone. Leaflets containing a few selected hymns and two responsive reading were used, and the congregational singing by the large numbers that attended the services was inspiring.

On Friday evening, April 10, an anniversary sociable was held. Dinner was served in the vestries, music being furnished by an orchestra. After dinner addressss were made by Judge James P. Parmenter who presided, Rev. Samuel M. Crothers D. D., of the First Parish, Cambridge (the mother parish), Rev. Samuel A. Eliot, D. D., and the Hon. Robert Luce of Somerville. The attendance taxed the capacity of the room and the evening made a fitting close to an important and successful celebration.

First Parish
Dorchester, Mass.
Rev. Roger S. Forbes
Minister

The installation services for the new minister, Rev. Roger S. Forbes who has succeeded Rev. E. R. Shippen, were held on the evening of April 9th and were of great interest to the very large congregation present. The decorations were especially noteworthy, consisting of beautiful magnolia and other foliage sent from the South, with roses. The opening prayer was made by Rev. G. H. Reed of Belmont, Mass.; the Scripture Reading by Rev. G. F. Pratt of Dorchester; Sermon by Rev. Paul Revere Frothingham of Boston; Installation Prayer by Rev. James DeNormandie D. D. of Roxbury; Address of Welcome, Rev. C. R. Eliot, a former pastor; Charge to the Minister, Rev. J. P. Forbes of Brooklyn; Right Hand of Fellowship, Rev. R. Stebbins of the Milton church, and Charge to the People, Rev. E. R. Shippen. After the exercises an informal reception was held by Mr. Forbes.

The Easter service was of dignity and beauty, the floral decorations sent largely in memory of members of the parish who have passed on. These flowers are afterwards given to the poor and sick.

Mr. Forbes is the fifteenth minister to take up the work of this ancient church whose records go back almost to Pilgrim times. The first minister was John Maverick, (1630-1635) to be followed by John Warham, Richard Mather, Jonathan Burr, John Wilson, Josiah Flint, John Danforth, Jonathan Bowman, Moses Everett, Thaddeus Harris, Nathaniel Hull, Samuel Barrows and Eugene R. Shippen, an unbroken line of prominent men for 278 years.

The Alliance closes its season on May 5th with an all day meeting. Mrs. Hayes who has brought the branch to its present high degree of efficiency retires from the presidency to everyone's regret.

The Benevolent Society did active work in behalf of the sufferers by the Chelsea, Mass., fire.

The church will not be closed this summer.

First Unitarian Society
West Upton, Mass.
Rev. Carl G. Horst
Minister

Elaborate floral decorations, which came from the private greenhouses of Mr. George W. Knowlton, one of our most loyal members; a splendid musical program appropriate to the day rendered by an augmented choir, a sermon on "The Eternal Life Here and Now" by our minister, and a large congregation made this year's Easter service memorable in our church life. A souvenir of the service containing fine reproductions of the Rev. Geo. S. Ball and the Hon. William Knowlton memorial windows, a picture of the church with its motto "Here let no man be a stranger" and the order of service for the day was presented to each member of the congregation. Another large congregation attended the Children's Easter Concert in the afternoon.

At the annual meeting of our society on the evening of March 30, which was well attended, written reports from the Trustees, Treasurer, Sunday School, Channing Guild, Ladies' Aid Society and the pastor were presented. All the various departments reported a successful year and all bills paid.

A Boy's Club with a membership of eighteen was organized by our pastor last month and has for its object "To unite boys in guarding against the use of improper language and intoxicating drinks; to promote self-respect, regard for others, obedience to the right, true manliness, and to inculcate a spirit of patriotism."

First Unitarian Society
Middleboro, Mass.
Rev. G. E. MacIlwain
Minister

The first fruits of our new church were apparent in the annual parish meeting April 10th. They were these: Between thirty and forty new members were admitted to the society. Our annual budget was increased from $2350 to $3350. The pledges from regular contributors rose from $1900 last year to $2325 this year. Special gifts amounting to $925 were reported for the coming year and the extra $100 necessary to make a clean slate for the year before us was quickly raised in small sums from those present at the meeting. Best of all the money comes from a list of contributors that shows twenty more names than last year's list. The activities of the coming year are to be broadened by the employment of a Kindergarten teacher, who is to help in the Sunday School and to conduct a free Kindergarten during the week in the church. A new feature in the meeting was the welcoming of the band of new members in a ritual of welcome prepared by the minister. The service was performed in the parish meeting, all the officers of the society taking parts and with no one present except the members of the society and those who had just been voted in. And it was felt by all that this method, which had none of the spectacular elements that attach to the receiving of members on Sunday at a public service, had a solemnity and substantiality about it that were well worth while.

King's Chapel
Boston, Mass.
Rev. Howard N. Brown
Minister

Services were held at King's Chapel during Holy Week as follows: Monday, April 13, 4:30 p. m., Rev. W. W. Fenn of the Harvard Divinity School: Tuesday, April 14, 4:30 p. m., Rev. George F. Moore of the Harvard Divinity School; Wednesday, April 15, 12 m., Rev. Jas. De Normandie of Roxbury; 4:30 p. m., Rev. Francis G. Peabody of the Harvard Divinity School; Thursday, April 16, 4:30 p. m., Rev. James H. Ropes of the Harvard Divinity School; 8 p. m , communion service; Friday, April 17, 11 a. m., Rev. Howard N. Brown, minister of King's Chapel; 4;30 p. m., Rev. Edward C. Moore of the Harvard Divinity School.

Second Church in Boston
Rev. Thomas VanNess
Minister

Through the generosity of one of our Second Church parishioners, Mrs. L. G. Burnham, who has contributed one thousand dollars for this purpose, a permanent fund of ten thousand dollars has been started to endow sufficiently the Primary and Kindergarten Departments of the Sunday School. It is hoped through this fund that a sufficient income may be obtained annually to hire professional teachers.

An interesting series of Saturday noon services were held in this church during the four weeks preceeding Easter, lasting from 12:10 to 12:40. These half hour services were especially designed for those who in the midst of life's activities desire a little space for reflection and spiritual uplift. The general subject of the talks was "Truth, the Foundation of Life." The special subjects were:

March 7, Open-mindedness. March 14, Truth in Word. Sincerity. March 21, Truth in Deed. Honesty. March 28, Truth to One's Self. Honor.

People's Church
Kalamazoo, Mich.
Rev. Jos. P. MacCarthy
Minister

The sermon topics for April are "The Larger Church": "Shakespeare the Universal Man": "Easter Observances before the Beginning of Christianity and since." On the last Sunday of the month the minister exchanges with Rev. Howard B. Bard of All Soul's Church, Grand Rapids. The topics for the meetings of the Unity Society are "The Wonderful Power of Words"; "The Power of Mind over Matter"; "The Purifying Power of Art"; "The Power which Redeems". The observance of Easter began with an Easter sale and supper by the Women's Society. The services on Easter Sunday were unusually attractive with fine special music at a profusion of beautiful lilies and other flowers and plants. A Recognition service for a class of new members closed the morning service. The Sunday School Festival followed the morning service and included beside the usual music and recitations the distribution of blooming plants to the little people. An Easter Musicale on Monday evening by the Unity Society most appropriately with music and flowers closed the Easter services.

New Books

LIFE AND TENDRIL: by John Burroughs: Boston & New York: Houghton, Mifflin & Co. Price $1.10 net.

The peculiar delight which comes with a new "Burroughs book" is one to be given by no other. Not burdensomely profound perhaps, or of eccentric originality, there is a pervasive mastery of compelling charm in the things he writes which accumulates with every new volume. The title of this volume for instance is most happy in its whimsical suggestion. A group of variant essays and papers are brought together without any necessary unity of plan beyond the personality of him who writes: but because of that vine-beset study in which they all were written, the clustering leaves of nature-thought, and the sensitively outreaching tendrils of human questioning make suggestion for the title that comprehends them all.

This is a time of much nature-cult; on the whole very good and salutary, but with tendencies to faddishness and even fakishness which sometimes weary. For all of this the genial literature of John Burroughs makes most wholesome background. For one thing it has continuity from days when Nature-lore was not a fad but the select prestige of the exceptionally pure in heart. We remember "Wake Robin" as a part of our school-boy reminiscence: and this point-of-view of a naturalist who is not merely a peerer with a field-glass or an amateur scientist abroad, but is most of all a poet and interpreter of things beautiful out-of-doors, is one which may well, be cultivated in these days of dominant nature inquisitiveness which is not precisely the same thing.

This volume is quite of a kind with its predecessors. "The Art of Seeing Things" is not preaching, it is comradey chat: "The Coming of Summer", "A Breath of April", "A Walk in the Fields", "The Divine Soil" are distinctly of the old manner, having charm chiefly in detailed incidents, and in persistent atmosphere of a "homely-beautiful" nature; "Straight Seeing and Straight Thinking", had its part in a famous controversy involving the President of the United States and a luckless romancer of nature; while "The Grist of the Gods" and "An Outlook upon Life", and "All's Right with the World" approach problems a little deeper than those into which Burroughs is wont to plunge. But it is the real John Burroughs who makes the plunge and charms by his characteristic personality where he may not really help much in solving problems. The whole volume knits well together. "Truly to obey the will of God is our salvation", is the conclusion of the whole matter, "but we must look for the will, not in some book or creed, but in the order of the universe, in the sequence of cause and effect."

ON THE TRAINING OF PARENTS: by Ernest Hamilton Abbott: Boston and New York. Houghton, Mifflin & Co. Price $1.00 net.

It is good to have commonsense made interesting by so apt illustration and clever wit. Mr. Abbot has the sanest of things to say: his theme is vitally important though half-whimsically phrased in his title. Of the training of children much has been written (and incidentally Mr. Abbott writes a little more in this disguise). But of the "training of parents" the phrase itself is pedagogic! The chapter headings of this volume tell much of its contents: "Spasm and Habit" "The Will and the Way" "By Rule of Wit", "Peace at a Price", "For 'tis Their Nature to", "The Beginning of Wisdom". Mr. Abbott's method is to tell a story first, evidently from real experience and so unhackneyed, though one or two of his illustrations run hard against one's natural credulity. Sometimes he dogmatizes a bit, and the reader may not agree with him; sometimes he fouls a little in inconsistencies that are disturbing: all of which means that in dealing with very baffling and elusive matter, he has not final omniscience. But the spirit of the book is altogether wholesome: its tone refreshingly genuine: and it is all very interesting.

THE HARVARD THEOLOGICAL REVIEW: Issued Quarterly by the Faculty of Divinity in Harvard University, Cambridge, Mass. No. 2. April, 1908.

The second number of this new venture in speculative and practical theology certainly has weight and distinction. It is no panderer to easy-going dilletanteism in the realm of religion and ecclesiastical lore. Dr. George A. Gordon's article on "The Collapse of the New England Theology" is the review of a very significant book recently published by Frank H. Foster; and has significance of its own in the directness and precision of Dr. Gordon's own statement of the case. Of course Dr. Gordon's hairsplitting devise for "finding an easy way out" for the neo-trinitarians is diverting and Unitarians can afford to smile at his protest that we have no honest right to the love-qualities of our one God: the New England trinitarians having exclusive copy-right. But nobody worries over these things nowadays; and the distinction between our ego-God who is yet all love, and his social Deity who is distributively in love with Himself will not keep many controversialists awake in these days when church-folks have other things than metaphysics to think about. What we like best about this issue is of course its least characteristic article, the reprinting of that great address of Phillips Brooks at the Harvard Divinity School in 1883 which for some reason nobody but the editors of *The Christian Register* cared to publish them, but which was treasured as a well-worn clipping by at least one young man, just entering his divinity course, as the noblest incentive to the ministry he had ever found. An article on "Hellanism and Christianity" by Frank B. Jevons deals illuminatingly and quite exhaustively with an important problem of church history and developing theology: "Reserve in Matters of Religion" by Matthew H. Buckham has a wholesome ring. Prof. Fuller's discussion of "Ethical Monism and the Problem of Evil",, while it settles nothing, is full of constructive suggestion. An article of review of "Some Recent Works on Systematic Theology" by Prof. G. W. Knox of Union Theological Seminary is useful and fairminded.

THE TRUE OBJECT OF LIFE: by George Frederick Jelfs of Hamilton, Ont,. Barrister-at-Law, Hamilton, Ont. Spectator Printing Co., Limited.

This is a veritable labor of love of an unchurchly man of religion. Mr. Jelfs has little sympathy with formal ecclesiasticism or conventionalized piety. The first part of this book concludes with a searching and relentless indictment of the church, and the second part throws emphasis on the importance of the search for truth, the love of nature, the insistence of personal righteousness and reverence for the moral law as revealed more in what men have called "natural religion" than through the authority of scripture. Yet the whole treatment of the subject is sober, earnest, with a certain old-fashioned seriousness of diction and utterly without flippant skepticism or bitter iconoclasms. The writer shows wide reading and re-inforces his position by generous and well-selected citations from many writers ancient and modern. His is a book to command respect and elicit interest in a type of layman too seldom found in modern days when the religious thinking both of the average layman in the church and out of it is superficial and hackneyed.

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